A CATALOGUE

OF

SANSKRIT MANUSCRIPTS

IN THE

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BY

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PREFACE.

THE collection of Manuscripts described in the present volume was formerly in the possession of Mr. John Bentley, the author of "An Historical View of the Hindu Astronomy from the earliest dawn of that science in India to the present time. London, 1825." By far the greater part of the MSS. are copies made at Calcutta in the beginning of this century, and are transcribed in the Bengali character. Both these circumstances detract, to some extent, from the value of the collection, since modern transcripts are seldom accompanied with the necessary degree of fidelity, and because the Bengali alphabet is wanting in distinctness and individuality of type. An ignorant clerk, transcribing Devanâgari into Bengali, or the reverse, is sure to commit innumerable blunders, a fact rendered painfully clear in the copy of the Gargasaṃhitâ, in the present collection. Mr. Bentley had studied his own MSS. with great care, and frequent marginal notes testify to his zeal and industry; but many of his statements are marred by the in-

sufficiency of his materials, and many of his sceptical conclusions as to the antiquity of Indian astronomy are chiefly owing to his never having come into possession of ancient and accurate copies of the leading astronomical writers. Besides his Sanskrit MSS. he has left behind him a number of miscellaneous papers, containing translations from the originals, and astronomical calculations, which are only partially embodied in his well-known work on Hindu Astronomy. Mr. Bentley died in 1824, and his MSS. then came into the possession of the late Dr. Mill, from whose executors they were acquired for Trinity College, in 1858.

The description of the four Pali MSS. on pp. 83-87, was made by Dr. Rost, the learned Secretary of the Royal Asiatic Society.

Mr. Aldis Wright, the Librarian of Trinity College, has taken a very active part in the preparation of the present work, and the friends of Sanskrit Literature are indebted to him for the assistance given in the unearthing of one of the treasures lying hidden in this country.

ALPHABETICAL LIST OF WORKS.

CATALOGUE OF MANUSCRIPTS.

SANSKRIT.

R. 15. 60.

31 leaves, in folio; Indian paper; Bengali character. Copied at the beginning of the present century.

a. Foll. 1–30.

The first fourteen chapters, and a part of the fifteenth chapter of the *Harivaṅṣa,* being verses 1–818 of the Calcutta edition (1839).

b. Fol. 31.

A Fragment, said to be the sixty-fifth chapter of the *Agni-purâṇa* :—

अग्निपुराणे कलिव्यवहारे भगवन्नारदसंवादे पंचषष्टितमो ऽध्यायः।

Begins:

उज्जयिन्यां खड्गसेनो राजाथ भविता ततः। पंचषष्टिः समाः सो पि चक्रे राज्यं स भूपति ॥ घटको नाम राजा वै धारानगरसंभवः। नवत्यब्दशतं जीवी सुमुखश्चादनंतरं ॥

Ends:

ततः परं तु भविता महमद्साहिसंश्रवः । भोक्ष्यते सैवछपेण षट्
वर्षाणि महीं नृपः । दुर्गमो नाम यवनो -लावदीनो भविष्यति ।
मथकेनहानपुत्रो बली क्षत्वा भविष्यति। पटाणनामा दैत्यो वै बङ्गलोबच
द्दारयः । नवचिंशतमे वर्षे नियुक्तः कालकर्मणा ॥

With regard to this chapter, which I have been unable to find, either in the Bodleian MS. of the Agnipurâṇa, or another preserved in the Museum of the Asiatic Society, it will suffice to refer to Major Wilford's article on Vikramâditya and Sâlivâhana, As. Res. ix. 131.

R. 15. 61.

77 leaves; Indian paper; Devanâgari character. Transcribed in 1689.

Devîmâhâtmya, a well-known episode of the Mârkaṇḍeya Purâṇa. Thirteen chapters. (A.) See Oxford Catal. n. 98.

Begins:

मार्कण्डेय उवाच ।
सावर्णिः सूर्यतनयो यो मनुः कथ्यते -ष्टमः ।
निशामय तदुत्पत्तिं विस्तराद्गदतो मम ॥ १ ॥

The commentary in the margin, entitled *Durgâvabodhinî*, has as its author *Chaturbhuja-miṣra*, of the race of Upamanyu (Aupamanyava). The preface is wanting. At the end he says:

देवीमाहात्म्यतात्पर्यटीका दुर्गावबोधिनी ।
श्रीचतुर्भुजमिश्राणां कृतिरास्तामियं चिरं ॥

श्रीचतुर्भुजमिश्रेण व्योमरसातथा
वद्दामरविधौ ग्रामे ॰चारि दुर्गावबोधिनी ॥

The last two lines are corrupt. In case *Vedâmaravidhau* should be the correct reading, the date of the composition of the commentary would be 1412.

R. 15. 62.

79 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Handwriting of the middle of the 17th century. Foll. १, २९, ३०, ८३ wanting; २७ is apparently wanting, but is only passed over in numbering.

Devîmâhâtmya, with a commentary by an unknown author (B).

CHAPTER 1.—Madhukaiṭabhavadha, fol. 16*a* (A. fol. 16*b*).[1] 2. Mahishâsurasainyavadha, fol. 24*b* (A. 25*a*). 3. Mahishâsuravadha (A. 28*b*). The three last verses of this chapter, and the seven first of the following, are wanting in B. 4. Ṣakrâdistuti, fol. 38*a*. (A. 35*b*.). 5. Dûtasaṃvâda, fol. 47*a*. (A. 44*b*.). 6. Dhûmralochanavadha, fol. 49*b*. (A. 46*a*.) 7. Chaṇḍamuṇḍavadha, fol. 53*a*. (A. 48*b*.). 8. Raktavîjavadha, fol. 62*a*. (A. 54*b*.) 9. Niṣumbhavadha, fol. 66*a*. (A. 57*b*.). 10. Ṣumbhavadha, fol. 69*b*. (A. 60*b*.). 11. Nârâyaṇîstuti, fol. 77*a*. (A. 70*a*.) 12. Bhagavatîprasâdavâkya, fol. 80*b*. (Phalastuti, A. 74*b*). 13. The three last verses wanting.

No clue to the name of the commentator is afforded by a notice at the end of the second chapter:

इति भगवत्प्रीत्यै केनचित्विंचित्कृतायां टीकायां, etc.

[1] Both the text and the gloss begin on fol. 2*a*.

The gloss begins :

सवर्णा छाया । तस्या अपत्यं सावर्णिः । यस्मादित्यादिञ् । यद्वा अपियस्य वैवस्वतमनोः समानो वर्णो ऽस्येति सावर्णिः । स्वार्थे तद्धिताभिधानात् ।

R. 15. 63.

169 leaves, in oblong folio; Indian paper; Bengali character. Copied about 1800.

The *Vishṇupurâṇa*, complete.

Begins :

नारायणं नमस्कृत्य etc.

जितं ते पुंडरीकाक्ष नमस्ते विश्वभावन ।
नमस्ते ऽस्तु हृषीकेश महापुरुष पूर्वज ॥
सदक्षरं ब्रह्म य ईश्वरः पुमान्
गुणोर्मिसृष्टिस्थितिकालसंलयः ।
प्रधानबुद्ध्यादिजगत्प्रपंचसूः
स नो ऽस्तु विष्णुर्मतिभूतिमुक्तिदः ॥
प्रणम्य विष्णुं विश्वेशं ब्रह्मादीन्प्रणिपत्य च ।
गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसंमितं ॥[1]
इतिहासपुराणज्ञं वेदवेदांतपारगं ।[2]
धर्मशास्त्रार्थतत्त्वज्ञं वसिष्ठतनयात्मजं ॥
पराशरं सुखासीनमृषिं मुनिवरोत्तमं ।
मैत्रेयः परिपप्रच्छ प्रणिपत्याभिवाद्य च ॥

[1] This mention of a Guru betrays the late compilation of the book.

[2] Read वेदांग.

The whole work is divided into six books (aṅṣa). The first contains twenty-two chapters. The second, with sixteen chapters, begins on fol. 39*b*.:

भगवन्सम्यगाख्यातं ममैतदखिलं त्वया ।
जगतः सृष्टिसंबंधि यत्पृष्टोऽसि मया गुरो(ः) ॥

The third book, divided into eighteen chapters, begins on fol. 62*a*.:

कथिता गुरुणा सम्यग्भूसमुद्रादिसंस्थितिः ।
सूर्यादीनां च संस्थानं ज्योतिषामतिविस्तरात् ॥

The fourth book, containing twenty-four chapters, begins on fol. 85*b*.:

भगवन्यन्नरैः कार्यं साधुकर्मस्ववस्थितैः ।
तन्मह्यं गुरुणा ख्यातं नित्यनैमित्तिकात्मकं ॥

The fifth book, with thirty-eight chapters, begins on fol. 113*b*.:

नृपाणां कथितः सर्वो भवता वंशविस्तरः ।
वंशानुचरितं चैव यथावदनुवर्णितं ॥

The sixth book contains eight chapters, and begins on fol. 155*a*.:

व्याख्याता भवता सर्गवंशमन्वंतरस्थितिः ।
वंशानुचरितं चैव विस्तरेण महामुने ॥

The following extract from the end of the fourth book contains a list of the so-called future kings of India. Compare Wilson's Translation of the Vishṇupurâṇa, pp. 461-467.

Ataḥ param bhavishyân aham bhûpâlân kîrtayishyâmi. Yo 'yaṃ sâmpratam avanîpatiḥ Parîkshit, tasyâpi Parîkshito Janamejayaṣrutasenograsenabhîmasenâḥ putrâṣ chatvâro bhavishyanti. Janamejayasya Ṣatânîko bhavishyati, yo 'sau Yâjnavalkyâd vedam adhîtya Kṛipâd astrâṇy avâpya vishayaviraktachittavṛittiṣ cha Ṣaunakopa-

deşâd âtmavijnânapravaṇamatir nirvâṇam âpsyate.[1] Şatânîkâd Aşvamedhadatto bhavitâ, tasmâd apy Adhisîmakṛishṇo, 'dhisîmakṛishṇân Nichakshur,[2] yo Gangayâpahṛite Hastinâpure Kauşâmbyâṃ nivatsyati. Tasyâpy Ushṇaḥ putro bhavitâ. Ushṇâch Chitrarathas, tataş cha Şuchirathas, tasmâd Vṛishṇimâṅs, tataḥ Sushenas, tasmâd api Sunîthaḥ, Sunîthâd Ṛichas, tato Nṛichakshus, tasyâpi Sukhîvalas, tasmât Pariplavas, tataş cha Sunayas, tato Medhâvî, Medhâvino Nṛipaṃjayas, tato Durbalas,[3] tasmât Tigmas, Tigmâd Bṛihadrathas, tato Vasudânas, tato 'paraḥ Şatânîkas, tataş codayana, Udayanâd Uhînaras,[4] tataş cha Daṇḍapâṇis,[5] tato Niramitras, tasmâch cha Kshemakaḥ. Tatrâyaṃ şlokaḥ : Brahmakshatrasya yo yonir vaṅşo râjarshisatkṛitaḥ I Kshemakam prâpya râjânaṃ sa saṃsthâm prâpsyate kalau II 21 II Ataş chekshvâkavo bhavishyâḥ pârthivâḥ kathyante. Bṛihadbalasya putro Bṛihatkshemas,[6] tasmâd Urukshayas,[7] tato Vatso, Vatsâd Vatsavyûhas, tataḥ Prativyomas, tasmâd Devâpis,[8] tasmât Sahadevas, tato Bṛihadaşvas, tatsûnur Bhânurathas, tasmâd api Pratîtâşvas,[9] tasyâpi Supratîkas, tataş cha Marudevo, Marudevât Sunakshatras, tasmât Kiṃnaraḥ, Kiṃnarâd Antarîkshas, tasmât Suvarṇas, tataş châmitrajit, tataş cha Bṛihadrâjas, tasyâpi Dharmî, Dharmiṇaḥ Kṛitaṃjayaḥ, Kṛitaṃjayâd Raṇaṃjayo, Raṇaṃjayât Saṃjayas, tasmâch Chhâkyaḥ, Şâkyâch Chhuddhodanas,[10] tasmâd Râhulas, tataḥ Prasenajit, tataḥ Kshudrakas, tataḥ Kuṇḍakas, tasyâpi Surathas, tataş cha Sumitro 'ntyaḥ. Ity eta Ikshvâkavo Bṛihadbalânvayâḥ. Atrânuvaṅşaşlokaḥ. Ikshvâkûṇâm ayaṃ vaṅşaḥ Sumitrânto bhavishyati I yatas tam prâpya rajânaṃ sa saṃsthâm prâpsyate kalau II 22 II Mâgadhânâm Bârhadrathânâm bhâvinâm anukramaṃ kathayâmi. Atra hi vaṅşe mahâbalâ Jarâsaṃdhapra-

[1] Pravaṇaḥ paraṃ nirvâṇam âpsyati. Dr. Muir's MSS. AB.

[2] Nichakrur, AB.

[3] Mṛidus, AB. Durdharshas, a MS. belonging to Mr. Esdaile.

[4] Ahînaras, ABE.

[5] Khaṇḍapâṇis, AB.

[6] Bṛihatkshaṇaḥ, AB. Bṛihatkshveṇaḥ, E.

[7] Urukshepas, A. Gurukshepas, B. Varûkshayaḥ, E.

[8] Divâkaras, ABE.

[9] Omitted in AB.

[10] Kruddhodanas, AB.; wanting in E.

dhânâ babhûvuḥ. Jarâsaṃdhasutât Sahadevât Somâpis, tasya Ṣrutavâṅs, tasyâpy Ayutâyus, tato Niramitras, tattanayaḥ Sukshatras, tasmâd api Bṛihatkarmâ, tataṣ cha Senajit, tasmâch cha Ṣrutaṃjayas, tato Vipras, tasya cha putraḥ Ṣuchinâmâ bhavishyati, tasyâpi Kshemyas, tataṣ cha Suvrataḥ, Suvratâd Dharmas, tatsuto Vâmas,[1] tato Dṛiḍhasenas, tataḥ Sumatis, tasmât Subalas, tasya Sunîto bhavitâ, tataḥ Satyajit, tato Viṣvajit, tasyâpi Ripuṃjayaḥ putro bhavitâ. Ity ete Bârhadrathâ bhûpatayo varshasahasram ekam bhavishyantîti ‖ 23 ‖ Yo 'yaṃ Ripuṃjayo nâma Bârhadratho 'ntyas, tasya Suniko nâmâmâtyo bhavishyati. Sa chainaṃ svâminaṃ hatvâ svaputram Pradyotanâmânam abhishekshyati. Tasyâpi Gopâlakanâmâ[2] putro bhavitâ, tataṣ cha Viṣâkhayûpas, tato 'jakas,[3] tasya cha Nandivardhana ity ete 'shṭatriṅṣaduttaram abdaṣatam pañcha Pradyotâḥ pṛithivîm bhokshyanti. Tataṣ cha Ṣiṣunâgas, tataḥ Kâkavarṇo bhavitâ, tatputraḥ Kshemadhanvâ,[4] tasyâpi Kshatraujâs, tatputro Viṣvasâras,[5] tataṣ châjâtaṣatrus, tasmâch cha Darbhako, Darbhakâch chodayanas, tasmâd api Nandivardhanas, tasmân Mahânandir ity ete Ṣaiṣunâgâ daṣa bhûmipâlâs trîṇi varshaṣatâni dvishashṭyadhikâni bhavishyanti. Mahânandisutaḥ ṣûdrâgarbhodbhavo 'tilubdho Mahâpadmo Nandaḥ Paraṣurâma ivâparo 'khilakshatrântakârî bhavitâ. Tataḥ prabhṛiti ṣûdrâ bhûpâlâ bhavishyanti, etc.

A lithographed edition of the text, accompanied by a commentary, has lately been brought out at Bombay.

R. 15. 64.

96 leaves, in oblong 8vo. Indian paper; Devanâgari character. Copied in 1643 in Mâlavatîpurî.

The *Kirâtârjunîya*, by *Bhâravi*, an epic poem, describing the

[1] Or Râmas. Tataḥ Suṣramas, AB. Tataṣ cha Suṣrumas, E.
[2] Pâlaka, AB. [3] Janakas, AB. [4] Kshemadharmâ, ABE.
[5] Vidmisâras, B. Vimisâras, A. Vivisâra, E.

adventures of Arjuna with Siva disguised as a mountaineer. It is classed with the *Mahâkâvya*, or great poems of the Hindus. The whole is divided into eighteen cantos.

1. 46 verses, begins: श्रियः कुरूणामधिपस्य.
2. Begins fol. 6*a*., 59 verses: विहितां प्रियया.
3. Begins fol. 11*b*., 60 verses: ततः शरच्चंद्रकराभिरामै.

7. Begins with the seventh verse, fifteen leaves (१७–३१) being lost, which contained 3, 1 to 7, 6.

8. Begins fol. 36*a*., 57 verses: अथ स्वमायाकृतमंदिरोज्वलं.
9. Begins fol. 41*b*., 78 verses: वीक्ष्य रन्तुमनसः सुरनारी.
10. Begins fol. 50*a*., 63 verses: अथ परिमलजामवाप्य.
11. Begins fol. 56*b*., 81 verses: अथामर्षान्निसर्गाच्च.
12. Begins fol. 62*b*., 54 verses: अथ वासवस्य वचनेन.
13. Begins fol. 67*b*., 71 verses: वपुषा परमेण.
14. Begins fol. 72*b*., 65 verses: ततः किरातस्य वचोभिरुद्धतैः.
15. Begins fol. 77*a*., 53 verses: अथ भूतानि वार्त्रघ्नशरेभ्य.
16. Begins fol. 82*a*., 64 verses: ततः किराताधिपतेरलघ्वी.
17. Begins fol. 87*a*., 64 verses: अथापदामुद्धरणक्षमेषु.
18. Begins fol. 92*a*., 74 verses: तत उग्र इव द्विरदे मुनौ.

The margin, more especially in the beginning of the book, is filled with glosses from an unknown commentary, which, at the end of the first book, is called *Allâḍalaharî*.

At the end we receive the following account of the copyist:

श्रीमन्नृपनारायणस्य तनयो -द्दो -लीलिखत्पुस्तकं
स्वार्थं पार्थकिरातनामविदितं लक्ष्मीधरो बुद्धिमान् ।
तैषे मासि रवेर्दिने कृतभुजक्तिथ्या युते पक्षके
कृष्णे मालवतीपुरीनिवसतस्त्र्यामस्य राज्ये शुभे ॥ १ ॥

He was, accordingly, Lakshmîdhara, the son of the Râj Narâyaṇa, and lived in the town of Mâlavatîpurî, in the realm of a certain Ṣyâma.

R. 15. 65.

26 leaves, oblong folio; Indian paper; Bengali character. Copied in 1803.

Prabodhachandrodaya, the rise of the moon of intellect, a philosophical drama by *Kṛishṇamiṣra*. The text has been edited by Brockhaus; and an English translation by J. Taylor, M.D., was printed in 1812. See Bodl. Catal. n. 286.

Act I. ends fol. 5*b*. II. *mahâmohaprachâra*, fol. 11*a*. III. *pâshaṇḍaviḍambana*, fol. 15*a*. IV. *vivekotthâna*, fol. 19*a*. V. *vairâgyotpatti*, fol. 22*b*. VI. *prabodhodaya*, fol. 26*b*.

R. 15. 66.

3 leaves in folio; Bengali character; European paper. Copied by Bentley about 1805.

a.—Fol. 1*a*. The beginning of a very brief recension of the *Sinhâsanadvâtrinṣatikâ*.

धारापुरीपरिसिरे यज्ञदत्तनामा कश्चित् ग्रक्षरचार्थं स्वक्षेत्रमंचे यदा उपविशति तदा राजवत् महतीं आज्ञां करोति। यदा ततो अवतरति तदा जड एव।

b.—A fragment of an equally mutilated recension of the *Bhojaprabandha.*

भोजस्तु शंबरपूजाकाले कश्चित् शंबरनामा पंडितः समागतः तस्मै द्वादशलक्षं प्रददात् ।

c.—Foll. 2*a.* to 3*a.* The *Navaratna,* nine stanzas, containing moral maxims. Printed in Haeberlin's Anthology, pp. 1–3. The verse, which has given rise to much discussion, giving the names of nine great authors at the court of Vikramâditya, is placed after the ninth stanza.

d.—Fol. 3*a.* The *Pancharatna,* five stanzas of similar content. The first stanza is as follows:

दातारो यदि कल्पशाखिभिरलं यद्यर्थिनः किं तृणैः
शांतिश्चेदमृतेन किं यदि सुहृद्दिव्यौषधैः किं फलं ।
किं कर्पूरशलाकया यदि दृशः पंथानमेति प्रिया
संसारे ऽपि सतींद्रजालमपरं यद्यस्ति तेनापि किं ॥

Then follows: को ऽर्थान्प्राप्य, Haeberlin, p. 4. लोभश्चास्ति, *ibid.* p. 5. The fourth stanza begins: कः शूरो विजितेंद्रियः; the fifth: शांतिश्चेत्कवचेन, Haeberlin, p. 4.

R. 15. 67.

61 leaves, oblong shape; Indian paper; Bengali character. Handwriting of the end of last century.

Bhojaprabandha, a fanciful history of Bhoja, king of Dhârâ, by *Ballâla,* a reputed astronomer and most mediocre poet. The first part (ending fol. 9*b.*) describes the adventures of

Bhoja up to his accession; the second, his generosity towards supposed contemporary poets, and his intercourse with a certain Kâlidâsa. See Oxford Catal. n. 320.

Begins:

श्रीमतो धाराधीश्वराज्ञभोजस्य प्रबंधो लिख्यते । यथा आद्दौ धारा - - - जको नाम चिरं प्रजाः पालि[त]वान् । तस्य च वृद्धत्वे भोज इति पुत्रो ऽभूत् । स यदा पंचवर्षस्तदा पितात्मनो मरणसमयं विदित्वा मुख्यामात्यानाहूय अनुजं मुंजं महाबलमालोक्य पुत्रं बालं वीक्ष्य विचारयामास ।

The date of the MS., 1675, was transferred by the transcriber from the original he had before him.

R. 15. 68.

64 leaves, oblong form; Indian paper; Bengali character. Handwriting of about 1790.

Sinhâsanadvâtrinṣatikâ, the thirty-two tales told by the figures on the throne of Vikramâditya, a series of insipid tales in praise of Vikramâditya. The authorship is in this MS. attributed to *Vararuchi*. See Bodl. Catal. n. 152.

Begins:

अनंतशब्दार्थगतो पि योगी, etc. ॥
द्वात्रिंशतिकासंभेद (?) सिंहासने विक्रमादित्यस्य ।
वररुचिरचिता रचयति सभ्याः शृण्वंतु दुर्लभा गाथाः ॥

अस्ति धारापुरीपरिसरे संमदकरं नाम सन्निवेशं। तत्र चैकः क्षेत्रपतिः सत्त्ववर्धनो यज्ञदत्तो नाम परिखारोधनिरुद्धामनेकसहकारनारीकेल-पनसदृद्राक्षातिलकलाययवधान्यहरिद्राजंबीरपूगनागरंगशृंगवेरमा-तुलुंगादिभिरुपशोभितां वाटिकामाक्रम्य तिष्ठति।

The seventh fable may serve as a specimen :[1]

अवंतीपुर्यां श्रीविक्रमनृपः साम्राज्यं करोति। अन्यदा तेन राज्ञा परदेशस्वरूपनिरूपणाय निजपुरुषाः प्रेषिताः। यतः। गावः पश्यंति गंधेन शास्त्रैः पश्यंति पंडिताः। चारैः पश्यंति राजानश्चक्षुर्भ्यामितरे जनाः॥ तेष्वेकः काश्मीरदेशं गतः। तत्र केनापि महाधनिकेन सरः कारितं। परं तु जलं न तिष्ठति। अन्यदा तत्र दिव्या वागभूत्। यथा। [यदाच] लक्षणधारिणा बलिविधानं क्रियते तदा जलं स्थिरं भवति नान्यथा। तदाकर्ण्यानेन व्यवहारिणा दशभारसुवर्णमयः पुरुषः कारितः। स च तडागपार्श्वे सत्रागारे स्थापितः। यः कश्चित्तत्र भोजनार्थमायाति तस्मै ख्याप्यते। यः कश्चिल्लक्षणधरः स्वदेहं बल्यर्थं ददाति तस्यायं दशभारसुवर्णमयः पुरुषो दीयते। परं कश्चित्तं न गृह्णाति। एतत्स्वरूपं ज्ञात्वा स राजपुरुषः स्वपुरीमागत्य नृपस्योवाच। राजा तदाकर्ण्य कौतुकात्तत्र गतः।[2] ततः स्नानादिकं संध्यासमये कृत्वा तडागमध्यं गत्वोवाच। या काचिद्देवतात्र लक्षणधारिणो नरस्य रुधिरेण तुष्यति तस्यास्तृप्तिर्भवतु। इत्युक्त्वा स्वशिरश्छित्त्वा पातयति यावत्तावद्देवतया प्रत्यक्षीभूय करो धृतः। नृपायोक्तं च। भोः सत्त्वशालिन्तुष्टास्मि याचस्व वरमिति। राजाह। यदि तुष्टासि तर्हि विश्वोपकाराय तडागमेनं जलपूर्णं कुरु। एतन्ममागमनस्वरूपं त्वया कस्याप्यग्रे न वाच्यमिति। देवताह। अहो गांभीर्यमौदार्यमस्य। इत्युक्त्वा देवी गता। ततो राजा

[1] The worst blunders of the copyist have been corrected.

[2] An irrelevant sentence has here been passed over.

च स्वपुर्यामगात् । ततः प्रभाते तडागं जलपूर्णं दृष्ट्वा तथा हेमपुरुषं च जना मुमुदिरे । भोः कथं जलमायातमिति ॥

R. 15. 69.

310 leaves, in octavo; Indian paper; Bengali character. Copied about 1790.

a.—Foll. 1–168. The *Sarasvatîprakriyâ* Grammar, *i.e.*, the *Sarasvatîsûtra*, with a commentary by *Anubhûtisvarûpa.* Leaves १ and २, which contained the first eighteen rules, are now missing.

The *taddhitaprakriyâ* ends fol. 66*b.* The *lakârârtha* ends fol. 146*b.*, and has the singular colophon: Iti ṣrî-*Sûrasiṅha*-rachitâ Sârâsvatâkhyâtadîpikâ samâptâ.

b.—Foll. 169–271. The *Nâmalingânuṣâsana*, by *Amarasinha.* See below, p. 16. Many interlinear glosses.

c.—Foll. 281–310. The *Kavikalpadruma*, by *Vopadeva*, a list of Sanskrit roots in alphabetical arrangement. See Bodl. Catal., n. 397.

R. 15. 70.

36 leaves, small folio; European paper; Devanâgari character. Copied about 1805.

The *Sarasvatîsûtra*, with *Anabhûtisvarûpa's* commentary. The beginning up to near the end of the chapter on the construction of the cases (kârakaprakriyâ). See Bodl. Catal., n. 382. The work has lately been printed in India.

R. 15. 71.

150 leaves, 4to., European paper; Bengali character. Copied about 1810.

A commentary on the *Mugdhabodha* Grammar of *Vopadeva*, by *Râmaṣarman*, who has the magniloquent title: Mahâmahopâdhyâyaṣrîrâmatarkavâgîṣabhaṭṭâcârya.

Begins:

ब्रह्मादिदेवारसुवृन्दवन्दिते, etc. ॥ पञ्चाननं चन्द्रकलाविशुद्धं, etc.

पाणिन्यादिमतावलोकनपरः श्रीरामशर्मा कृती ।
तल्लीतां सुधियां प्रमोदजननीं टीकां तनोति स्वयं ॥

Saṃjnâpâda ends fol. 5*a*., *visaṃdhipâda* 11*a*., *ajantapuṃlingapâda* 16*b*., *ajantastrîlinga* 17*b*., *ajantanapuṃsakapâda*, 18*a*., *hasantapuṃlingapâda* 21*a*., *hasantastrîlingapâda* 21*b*., *hasantanapuṃsakapâda* 21*b*., *hasantâdhyâya* 21*b*., *strîtyapâda* 25*b*., *kapâda* 34*a*., *samâsapâda* 52*a*., *taddhitapâda* 99*b*., *âkhyâtasaṃjnâ*, 101*a*., *bhâvâdyadhyâyasya dvitîyaḥ pâdaḥ* 106*b*., *mavatpâda* 107*b*., *miṣrapâda* 108*b*., *adâdipâda* 111*b*., *divâdipâda* 112*a*., *svâdipâda* 112*b*., *rudhâdipâda* 113*b*., *tanâdipâda*, 113*b*., *kryâdipâda* 114*a*., *churâdipâda* 114*b*., *ñyantapâda* 116*a*., *sanantapâda* 117*a*., *yañantapâda* 118*b*., *lidhupâda* 121*b*., *mapâda* 124*b*., *ḍhabhâva* 126*a*., *tyâdyanta* 129*b*., *lyapâda* 132*a*., *ṭrinâdipâda* 138*a*., *kṛidadhyâyasya tṛitîyaḥ pâdaḥ* 141*b*., *kṛidadhyâyaḥ sampûrṇaḥ* 149*b*.

Râmaṣarman, who borrowed largely from Durgâdâsa, cites besides the classical poets many grammarians and grammatical books, of which I have noted: *Durgaṭîkâ*, 75*a*., *Dharmadâsa*, 75*a*., *Bhaṭṭi*, *Bhâgavṛitti*, *Bhâguri*, *Vâmana*, *Haṭṭachandra*, *Hemasûri*. See Bodl. Catal. n. 395.

After fol. 149 there is a separate leaf, containing the pedigree of a certain *Padmanâbha*, which I print entire :

चंचलाप्यचला लक्ष्मीर्वाणी यत्र गृहे गृहे ।
त विहत्य सदा रम्यो विक्रमो यत्र भूपतिः ॥ १ ॥
काशीदासादयो यत्र संख्यावंतः सहस्रशः ।
तेषामेको वररुचिः सर्वशास्त्रविशारदः ॥ २ ॥
तत्सुतो व्यासदत्तिश्च फणिभाष्यार्थतत्त्ववित् ।
तत्सुतो दुर्घटो ज्ञेयः पाणिनीयार्थतत्त्ववित् ॥ ३ ॥
जयादित्यस्तत्सुतश्च मीमांसाशास्त्रपारगः ।
श्रीपतिस्तत्सुतश्चैव सांख्यतत्त्वविशारदः ॥ ४ ॥
भानुभद्रस्तत्सुतश्च रसमंजरिकारकः ।
हलायुधस्तत्सुतश्च मीमांसातत्त्वपारगः ॥ ५ ॥
श्रीदत्तस्तत्सुतश्चैव स्मृतिशास्त्रार्थतत्त्ववित् ।
दामोदरस्तत्सुतश्च काव्यालंकारकारकः ॥ ६ ॥
तत्सुतः पद्मनाभो हमिदमेतन्निबध्यते ॥

It will be a matter of research whether this refers to *Padmanâbhadatta*, the author of the Supadma grammar; and how far the statements given above can be authenticated.

R. 15. 72.

238 leaves, in small folio; Indian paper; Bengali character. Copied about 1805.

The *Gaṇapâṭha* to Vopadeva's *Mugdhabodha*, containing a list of words, to which one and the same grammatical rule is applicable. In this MS. it is arranged alphabetically, and most likely extracted from Râmaṣarman's commentary.

The Dhâtupâṭha to Pâṇini having been printed in a very neglected condition, it will be useful to collate that of the more recent school.

R. 15. 73.

49 leaves, in 4to.; European paper; Bengali character. Handwriting of the beginning of the present century.

a.—Foll. 1–40. The *Dhâtupâṭha,* or list of verbal roots in alphabetical arrangement, with an English translation. The total number of roots is stated to be 1846.

b.—Foll. 41–49. A short list of primary and secondary suffixes for the derivation of nouns (kṛit, taddhita).

R. 15. 74.

151 leaves, in small folio; Indian paper; Bengali character. Copied between 1798-1804.

Paradigms of Sanskrit declension and conjugation, extracted from the grammar of *Vopadeva.*

Foll. 1-47, Declension; 48-105, Conjugation; 106-151, Formation of the Causal and Desiderative.

R. 15. 75.

84 leaves, in oblong 8vo. The third leaf is wanting. Indian paper; Devanâgari character. Dated Saṃvat 1509, *i.e.,* 1453 of our æra.

This is the so-called *Amarakosha,* or, more properly, the *Nâmalingânuṣâsana,* by *Amarasinha,* the oldest dictionary

of classical Sanskrit. Editions by Colebrooke, Loiseleur Deslongchamps, and several printed in India. A critical edition is wanting. See Bodl. Catal. n. 415, etc,

R. 15. 76.

369 pages, in folio; Indian paper; Bengali character; Copied about 1800.

A Sanskrit Vocabulary, translated by Bentley as far as p. 206. This volume gives the *copia verborum* contained in the Amarakosha, arranged in alphabetical order. Words ending in *ksha* are placed at the end. Pages 366-369 contain the mystic meanings of the letters of the alphabet.

R. 15. 77.

336 leaves, in folio; Indian paper; Bengali character. Written about 1800, or two or three years earlier.

A Sanskrit Vocabulary, in alphabetical order, to many parts of which Bentley has added a translation into English. This volume contains the words of the Abhidhâna-tantra, and the number placed after every vocable corresponds with the numbers of the preceding MS.

R. 15. 78.

147 leaves, in small 8vo.; European paper; Bengali handwriting of about 1800. Paper-mark, 1797.

A synonymical Dictionary of Sanskrit, with an English translation in Bentley's hand. It contains the Sanskrit

synonyms, as arranged by *Jaṭâdhara* in his *Abhidhâna-tantra,* all unnecessary additions being omitted. See Bodl. Catal., n. 434. The figures in red and black ink refer to the number of topics. A mistake in counting having occurred on p. 57*b*. (1640 instead of 1631), the correct numbers, from that page, are given in black. Foll. 146, 147 contain a few astronomical terms. See the following MS.

R. 15. 79.

99 leaves, in small 8vo.; Bengali character. Same date as the preceding MS.

This is a continuation of the preceding works, containing the third chapter of Jaṭâdhara's work, the so-called *Nânârthavarga,* in which homonyms are arranged according to their final syllable, monosyllabic and bisyllabic words preceding the polysyllabic. The English translation was made by Mr. Bentley.

R. 15. 80.

3 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied at the beginning of this century.

Ekâksharakosha, a vocabulary giving the supposed meaning of the letters of the alphabet, and of a few other monosyllabic words. It is commonly ascribed to *Purushottamadevaşarman,* a grammarian of some note, who may be supposed to have been above such trifles. See Bodl. Catal., n. 431.

Begins:

कः प्रजापतिरुद्दिष्टः etc. Towards the end:

सः परोक्षे समाख्यातः सा च लक्ष्मीर्निगद्यते ।
सुरे विद्रारणे हः स्यात्तथा शून्ये निगद्यते ॥ २६ ॥
हकारः शंकरे ख्यातः सकोपे वारणे च हः ।
क्षेत्रे रक्षसि क्षः प्रोक्तः सूत्रे शस्त्रे च रक्षणे ॥ २७ ॥
अकारो वासुदेवः स्यादाकारस्तु पितामहः ।
इकारः कामदेवः स्याल्लक्ष्मीरीकार उच्यते ॥ २८ ॥

The MS. ends with the thirty-first verse.

R. 15. 81.

5 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Good old handwriting of the end of the 15th century.

Foll. 1-5*a*. contain the *Srutabodha*, a tract ascribed to *Kâlidâsa*, giving a description of the most popular Sanskrit metres. There is no other kind of skill in this meagre poem of forty-one verses, except that every verse is composed in that metre of which it defines the laws. Often edited. See Bodl. Catal., nn. 470 and 835.

On fol. 5*b*. we find three-and-a-half verses, beginning:

व्याकृष्टवक्त्रघटिकामुखपाणिपृष्ठप्रेंखन्नखांशुचयसम्वलितो-म्बिकायाः।
मां पातु मंजरितपल्लवकर्णपूरलोभभ्रमद्भ्रमरविभ्रमभृत्कटाक्षः १ क्षिप्तो
हस्तावलग्नः प्रसभमभिहितो प्याददानो शुकांतं गृह्णत्केशेष्वपास्तश्चर-
णनिपतितो नेक्षितः सम्भ्रमेण । आलिंगिन्यो वधूतस्त्रिपुरयुवतिभिः

साश्रुनेत्रोत्पलाभिः कामीवार्द्रापराधः स दहतु दुरितं शांभवो वः शराग्निः २ आलोलामलकावलीं etc. ३ अलसवलितैः प्रेमार्द्रार्द्रैर्मुहुर्मुकुलीकृतैः क्षणमभिमुखै

This is the beginning of the collection of miscellaneous erotic stanzas, commonly called Amaruṣataka.

R. 15. 82.

33 leaves, in folio; European paper, with the watermark 1794.

The *Sâhityadarpaṇa*, arranged in a tabular form for Bentley's own use. Incomplete.

R. 15. 83.

180 leaves, in folio; Indian paper; Bengali character. Written about 1796.

The law-book of *Manu*. Every page has four columns for the Sanskrit. The first and third contain the text, every word by itself; the second and fourth give a brief indication of the grammatical form. Space is left between for an English translation. This is given in Bentley's handwriting up to II. 99.

R. 15. 84.

252 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied in 1812.

The *Panchadaṣî*, a metrical compendium of the Vedânta philosophy, by *Bhâratîtîrtha Vidyâraṇya*, a pupil of *Ṣanka-*

rânanda. The whole is divided into three books, and each of these into five chapters (prakaraṇa). The text is accompanied by a gloss, written by *Râmakṛishṇa,* who calls himself a servant of Bhâratîtîrtha. See Bodl. Catal., n. 540. The original begins with :

नमः श्रीशंकरानंदगुरुपादांबुजन्मने
सविलासमहामोहग्राहग्रासैककर्मणे १
तत्पादांबुरुहद्वंद्वसेवानिर्मलचेतसां
सुखबोधाय तत्त्वस्य विवेको यं विधीयते २

A.—Vivekapanchaka, foll. 1-61. 1. *tattvaviveka* ends fol. 16*a*. 2. *bhûtaviveka* ends fol. 32*a*. 3. *panchakoṣaviveka* ends fol. 44*a*. 4. *dvaitaviveka* ends fol. 57*a*. 5. *mahâvâkyaviveka* ends fol. 61*a*.

B.—Dîpapanchaka, foll. 62-178. 6. *chitradîpa* ends fol. 95*a*. 7. *tṛiptidîpa* ends fol. 139*a*. 8. *kûṭasthadîpa* ends fol. 151*a*. 9. *dhyânadîpa* ends fol. 172*a*. 10. *nâṭakadîpa* ends fol. 178*a*.

C.—Brahmânandapanchaka, foll. 179-252. 11. *yogânanda* ends fol. 207*a*. 12. *âtmânanda* ends fol. 225*a*. 13. *advaitânanda* ends fol. 242*a*. 14. *brahmânanda* ends fol. 248*a*. 15. *vishayânanda* ends fol. 252*a*.

The work has been printed at Calcutta, in 1840.

R. 15. 85.

124 leaves, in oblong folio; Indian paper; Bengali character. Copied about the year 1780.

Three books of *Charaka's* great work on Medicine, styled *Charakasaṃhitâ.*

Begins :

अथातो दीर्घंजीवितीयमध्यायं व्याख्यास्यामः। इति ह स्माह भगवा-

नात्रेयः। दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत्। इंद्रमुग्रतपा बुद्धा शरण्यममरेश्वरं ॥ ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः। जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥ अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलं। ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥ विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणां। तपोपवासाध्ययनब्रह्मचर्यव्रतायुषां ॥ तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः। समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे ॥ अंगिरा जमदग्निश्च वसिष्ठः काश्यपो भृगुः। आत्रेयो गोतमः सांख्यः पुलस्त्यो नारदो ऽसितः। अगस्त्यो वामदेवश्च मार्कंडेयाश्वलायनौ। पारीक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिष्ठलः ॥ विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनो ऽतिजित्। गार्ग्यः शांडिल्यकौंडिन्यावार्क्षिर्देवलगालवौ ॥ सांकृत्यो बैजवापिश्च कुशिको बादरायणः। बडिशः शरलोमा च काप्यकात्यायनावुभौ। कांकायनः कैकशेयो धौम्यो मारीचकाश्यपौ। शर्कराक्षो हिरण्याक्षो लोकाक्षः पैंगिरेव च ॥ शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः। वैखानसा बालिखिल्यास्तथा चान्ये महर्षयः ॥ ब्रह्मज्ञानस्य निधयो दमस्य नियमस्य च। तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः ॥ सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमां। धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमं ॥ रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च। प्रादुर्भूतो मनुष्याणामंतरायो महानयं ॥ कः स्यात्तेषां समोपाय इत्युक्त्वा ध्यानमास्थिताः। अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा ॥ स वक्ष्यति समोपायं यथावदमरप्रभुः। कः सहस्राक्षभवनं प्रष्टुं गच्छेच्छचीपतिं ॥ अहमस्मि नियुज्येयमत्रेति प्रथमं वचः। भरद्वाजो ऽब्रवीत्तस्मादृषिभिः स नियोजितः ॥ स शक्रसदनं गत्वा सुरर्षिगणमध्यगं। ददर्श बलहंतारं दीप्यमानमिवानलं ॥ तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः। पदैरल्पैर्मतिं बुद्धा विपुलां परमर्षये ॥ हेतुलिंगौषधज्ञानं स्वस्थातुरपरायणं। त्रिसूत्रं शाश्वतं पुण्यं बुबुधे ऽयं पितामहः ॥

सो ऽनंतपारं त्रिस्कंधमायुर्वेदं महामतिः । यथावदचिरात्सर्वं बुबुधे तन्मना ऋषिः ॥ तेनायुरमितं लेभे भरद्वाजः सुखान्वितं । ऋषिभ्यो ऽनधिकं तं तु शशंसानवशेषयन् ॥ ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितं । दीर्घमायुश्चिकीर्षंतो वेदं वर्धनमायुषः ॥ ऋषयस्तेन ददृशुर्यथावज्ज्ञानचक्षुषा । सामान्यं च विशेषं च गुणान्द्रव्याणि कर्म च ॥ समवायं च तज्ज्ञात्वा तंत्रोक्तं विधिमाश्रिताः । लेभिरे परमं शर्म जीवितं चाप्यनित्यरं ॥ अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः । शिष्येभ्यो दत्तवान्षड्भ्यः सर्वभूतानुकंपया ॥ अग्निवेशश्च भेलश्च जतूकर्णः पराशरः । हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥ बुद्धेर्विशेषस्तत्रासीन्नोपदेशांतरं मुनेः । तंत्रस्य कर्ता प्रथममग्निवेशो यतो ऽभवत् ॥ अथ भेलादयश्चक्रुः स्वं स्वं तंत्रं कृतानि च । श्रावयामासुरात्रेयमृषिसंघं सुमेधसः ॥ श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणां । यथावत्सूत्रितमिति प्रहृष्टास्ते ऽनुमेनिरे ॥ सर्वत्र चास्तुवंस्तांस्तु सर्वभूतहितैषिणः । etc.[1]

I. *Sûtrasthâna*, materia medica and surgery. apâmârgataṇḍulîya adhyâya fol. 5*a*., âragvadhîya, fol. 6*a*., shaḍvirechanaṣatâni, fol. 7*b*., mâtrâṣitîya, fol. 10*b*., navegâddhâvayanîya, fol. 15*a*., indriyopakramaṇîya, fol. 17*a*., khuḍḍâka (?) chatushpâda, fol. 20*a*., mahâchatushpâda, fol. 20*b*., tristraishaṇîya, fol. 22*a*., vâtakalâkalîya, fol. 26*a*., snehâdhyâya, fol. 27*b*., svedâdhyâya, fol. 31*a*., upakalpanîya, fol. 34*a*., chikitsâprâbhṛitîya, fol. 36*b*., kiyantaḥṣirasîya, fol. 37*b*., triṣothîya, fol. 41*b*., ashṭodarîya, fol. 43*b*., mahârogâdhyâya, fol. 45*b*., ashṭauninditîya, fol. 48*a*., langhanavṛiṁhaṇîya, fol. 51*a*., saṃtarpaṇîya, fol. 51*b*., vidhiṣoṇitîya, fol. 52*b*., yajnaḥpurusha, fol. 54*a*., âtreyabhadrakâpyîya, fol. 58*b*., anupânavidhi, fol. 64*b*., daṣaprâṇâyatanîya, fol. 77*b*., arthedaṣamûlîya, fol. 79*a*. Ends on fol. 83*a*.:

अग्निवेशकृततंत्रे चरकप्रतिसंस्कृते । ईयतामधिना (?) सर्वं सूत्रस्थानं

[1] This preface has been imitated, and to some extent pilfered, by Bhâva, in the Bhâvaprakâṣa.

समाप्यते ॥ सूत्रस्थानमेकपिंडेन श्लोकसहस्रद्वयमष्टशतानि पंचविंश-त्युत्तराणीति ॥

II. *Nidânasthâna*, nosology. jvaranidâna, fol. 83*a*., raktapitta-nidâna, fol. 85*b*., gulmanidâna, fol. 87*a*., pramehanidâna, fol. 89*a*., kushṭhanidâna, fol. 91*b*., ṣoshanidâna, fol. 93*a*., unmâdanidâna, fol. 95*b*., apasmâranidâna, 97*b*. Ends on fol. 99*b*.:

अग्निवेशकृते तंत्रे चरकप्रतिसंस्कृते । द्वितीयं तु निदानस्य स्थान-मेतत्समन्वितमिति । निदानस्थानमेकपिंडेन श्लोकशतानि पंचेति ।

III. *Ṣarîrasthâna*, anatomy. ṛasavimâna, fol. 99*b*., trividhaku-kukshîya vimâna, fol. 102*b*., janapadoddhvaṅsanîya, fol. 104*a*., doshadhvaṅsanimittîya, fol. 108*a*., trividharogaviṣeshajnânîya, fol. 109*a*., srotovimâna, fol. 110*a*., rogânîkavimâna, fol. 112*a*., rogabhi-shagjitîya, fol. 117*a*.

From the end of the third chapter of this section, the copyist seems to have mislaid some leaves of his original; and this has produced some confusion. But, on the whole, the MS. is in excellent preservation.

R. 15. 86.

10 leaves, in folio; Indian paper; Bengali character. Copied at the beginning of this century.

Râjasiṅhasudhâsaṃgrahanâmni granthe Masûrikâchikitsâdhyâyaḥ, written by *Mahâdeva*, by order of the Mahârâja Râjasinha.

Begins:

कटुम्लखवणक्षारविरुद्धाध्यशनादिभिः ।
दुष्टनिष्पावशाकाद्यैः प्रदुष्टपवनोदकैः ॥

The first part, up to fol. *3a.*, l. 3, treats of the diagnosis of cow-pox, and agrees with the corresponding chapter in Mâdhava's Rugvinișchaya (Calc. Edition of Șâka 1781, p. 82). The rest contains the treatment of the disease.

Begins:

मसूरिकायां कुर्यात्तु प्रलेपादिक्रिया हिता ।
पित्तश्लेष्मविसर्पोक्ता क्रिया चासां

The following verses on fol. *8b.*, in which inoculation is recommended by communication of genuine cow-pox, are open to the suspicion of modern authorship:

उस्त्रास्तनेषु सर्गेण यंथयश्च भवंति ये ।
तेषां पूयं समागृह्य रक्षणीयं प्रयत्नतः ॥
शीतलाविकृतेः पूर्वं प्रतीके बालकस्य तु ।
विधाय क्षुद्रशस्त्रेण मशकक्षतवत्क्षतं ॥
प्रवेशयित्वासृजि पूययैव रक्तैस्तुर्यां शमितं विपश्चित् ।
भिषक्तमो निर्भयतः सुपैति शिशौ । ---

R. 15. 87.

11 leaves, in oblong folio; Indian paper; Bengali character. Written towards the end of last century.

Krishipaddhati, a manual of husbandry, ascribed to the Muni Parâșara. Fol. ९ is wanting. Fol. २ begins:

वृष्टिज्ञानं समाचरेत् । ततो वत्सरराजानौ मन्त्रिणं मेघमेव (megham eva) च । आढकं सलिलं चापि वृष्टिज्ञानेन शोधयेत् ।

I supply the beginning from a copy of the same work, preserved in the Library of the India Office, n. 1274:

जयति पराशरनामा मुनिवरः कृषिकर्माणि यो वेद ।
कृषिकालस्य तत्त्वज्ञा वसुधां फलयन्ति रत्नानि ॥
चतुरो वेदान्यो ब्रूयाद्ब्रवीति कृपणं वचः ।
अलक्ष्म्या गृह्यते सो ऽपि प्रार्थनालाघवान्वितः ॥
एक एव नरः कृष्यां प्रार्थको नैव जायते ।
कृष्यान्वितो हि लोके ऽस्मिन्भूयादपि च भूपतिः ॥
सुवर्णमणिमाणिक्यवसनैरपि पूजितः ।
तथापि प्रार्थयत्येव कृषकान्भक्ततृष्णया ॥
हस्ते कंठे च कर्णे च सुवर्णं विद्यते यदि ।
उपवासस्तथापि स्यादन्नाभावेन देहिनां ॥
अन्नं प्राणा बलं चान्नमन्नं प्राणस्य धारणं ।
देवासुरमनुष्याश्च सर्वे चान्नोपजीविनः ॥
अन्नं हि धान्यसंजातं धान्यं कृष्या विना न च ।
तस्मात्सर्वं परित्यज्य कृषिं यत्नेन कारयेत् ॥
कृषिर्धन्या कृषिर्मेध्या जन्तूनां जीवनं कृषिः ।
हिंसादिदोषयुक्तो ऽपि मुच्यते ऽतिथिपूजनात् ॥
तेनार्चितं जगत्सर्वमतिथिर्येन पूजितः ।
अतिथिः पूजितो येन स एव पुरुषोत्तमः ॥
वृष्टिमूला कृषिः सर्वा वृष्टिमूलं हि जीवनं ।
तस्मादादौ प्रयत्नेन

The first part treats of the seasons and constellations which produce a favourable or prejudicial rainfall; the second of the proper times for ploughing, sowing, etc. Parâṣara is quoted on fol. *3a.*, Gârgya fol. *7b.*, Manu *5a.* The present treatise, although a very

modern compilation, is most likely grounded on the ancient Parâşaratantra.

R. 15. 88.

6 leaves, in folio; Indian paper; Devanâgari character. Copied about 1810.

Pârâşarî horâ, a tract on Horoscopy, in forty-one anushṭubh verses, with a commentary.

Begins:

सिद्धांतमौपनिषदं शुद्धांतं परमेष्ठिनः ।
शोणाधरं महः किंचिद्वीणाधरमुपास्महे ॥ १ ॥
फलानि नक्षत्रदशाप्रकारेण विवृणमहे ।
Uḍudâyapradîpâkhyaṃ कुर्मो दैवविदां मुदे ॥ २ ॥
Vayam Pârâşarîṃ Horâm *anusṛitya* yathâmati ।
बुधैर्भावादयः सर्वे ज्ञेयाः सामान्यशास्त्रतः ॥ ३ ॥
Etachchhâstrânusâreṇa संज्ञां ब्रूमो विशेषतः ।
पश्यंति सप्तमान्सर्वे शनिजीवकुजाः पुनः ॥ ४ ॥

It appears from these verses that the proper title of this treatise is *Uḍudâyapradîpa*, and that the author, in compiling it, has followed the Horâ of Parâşara. There is, therefore, no reason to consider it as spurious, although Bentley received this MS. from Wilford (27th July, 1813).

R. 15. 89.

100 leaves, in oblong folio; Indian paper; Bengali character. Transcribed at the commencement of the present century.

The *Brahmasiddhânta*, a medley in prose and verse, containing

fragments of astronomy, astrology, invocations, rules for the worship of planets, and such like. The work is delivered in the form of a dialogue between Param Brahma and Brahman, and professes to be an Upanishad, belonging to the Sâmaveda. In reality, it is one of the most barefaced forgeries ever practised in Sanskrit literature.

Begins:

ओं त्र्यर्कः परमो ब्रह्मा त्र्यर्कः परमः शिवः । श्रीसूर्यः परमो विष्णुस्तुभ्यं त्र्योंब्रह्मणे नमः ॥ १ ॥ अथैते प्रलये ब्रह्मा स्रष्टुं चक्रे तपो र्थितः । वटदलपटे स्थित्वा स्मरणपूर्वानुभूतिकं ॥ २ ॥ अथैनं कातरं वीक्ष्य परं ब्रह्म कृपामयः । वरप्रदानादायातस्तत्पश्चाद्ब्राचिपादयः ॥ ३ ॥ श्रीपरं ब्रह्मोवाच ॥ ओं तमःसंवृते विश्वे ब्रह्मादिप्रलये मुक्तः । निखिलानि सृजन् त्र्यर्कों -भवं भावी भवाम्यहं ॥ ४ ॥ ब्रह्मोवाच ॥ चक्षदादीनि सर्वाणि भवत्सृष्टानि निश्चितं । पाल्यानि हरणीयानि काले काले सुरेश्वरः ॥ ५ ॥ अधुना श्रोतुमिच्छामि गुह्यमध्यात्मसंश्रितं । ब्रह्मलोकः किमाधारः किमाश्रयः । किंभूषणश्च किंभोगः किंप्रमाणः किमाचरेत् । इति षट्पदीवृत्तिः पद्यं ॥ ६ ॥

The whole is divided into twenty-three chapters. 1. brahmalokâdipanchadaṣalokâdivivechanâdhikâra, ends fol. 8*b*. 2. panchadaṣadhruvasphuṭâdhikâra, fol. 10*b*. 3. saptadhruvasphuṭâdhikâra, fol. 12*a*. 4. daṣadhruvâdhikâra, fol. 14*a*. 5. divâniṣâdyadhikâra, fol. 18*a*. 6. ṣrîparambrahmaṇoḥ ṣrîrâhudevaṣrîketudevayoḥ sphuṭâdhikâraḥ, fol. 19*b*. 7. tripraṣnâdhikâra, fol. 24*a*. 8. saṃdhyâdyadhikâraḥ, fol. 56*a*. 9. ṣrîchandradevagrahaṇâdhikâra, fol. 58*a*. 10. ṣrîsûryadevagrahaṇâdhikâra, fol. 59*a*. 11. parilekhâdhikâra, fol. 60*a*. 12. varshâdiphalâdhikâra, fol. 65*a*. 13. vârâdiṣravaṇaphalanṛipâdiphalâdhikâra, fol. 73*a*. 14. sarvakarmasâdhâraṇâgnisaṃskâra, fol. 78*b*. 15. sarvakarmasâdhâraṇaprâyaṣchittâdhikâra,

fol. 83*a*. 16. jâtakumârajihvâsaṃskâra, fol. 84*a*. 17. jâtakumâranishkramaṇasaṃskârâdhikâra, fol. 85*a*. 18. jâtakumâranâmakaraṇasaṃskârakarmâdhikâra, fol. 87*b*. 19. kumârapaushṭikakarmâdhikâra, fol. 88*a*. 20. annaprâçanasaṃskârakarmâdhikâra, fol. 89*b*. 21. kumâramûrdhâbhighrâṇasaṃskârakarmâdhikâra, fol. 90*a*. 22. chûḍâkaraṇasaṃskârâdhikâra, fol. 93*a*. 23. upanayana. The end is wanting.

R. 15. 90.

5 leaves, in folio; Indian paper; Bengali character. Copied about 1806.

The *Vasishṭhasiddhânta*, a very modern compilation, divided into five short chapters.

Begins:

अणिमादिगुणाधारमप्रतर्क्यमगोचरं ।
निर्गुणं निरवद्यं तन्नमामि ब्रह्म सर्वगं ॥ १ ॥
स्वारोचिषमनाराध्य युगादौ मुनिसत्तमः ।
अथगस्त्योपमभवन्मांडव्यो महतो महान् ॥ २ ॥
ग्रहनक्षत्रजं ज्ञानं जिज्ञासुर्ज्ञानमुत्तमं ।
उपागमन्मुनिश्रेष्ठ वशिष्ठमिदमब्रवीत् ॥ ३ ॥
तं ब्रह्मतनयं सृष्टिस्थितिनाशनकारणं ।
तत्त्वज्ञानमहं ज्ञानं ग्रहनक्षत्रसंभवं ॥ ४ ॥
आगतो ऽस्मि मुने शक्तास्त्वदृते ऽन्यो न विद्यते ।
इत्युक्तो मुनिशार्दूलो मांडव्यो मुनिराह सः ॥ ५ ॥
दिव्यं ज्योतिर्मयं ज्ञानं साधु मां परिपृच्छसि ।
कथितं ब्रह्मणा पूर्वमशेषं च ब्रवीमि ते ॥ ६ ॥

कालाधीनं जगत्सर्वं कालो यत्र यहाश्रयः ।
स्थूलसूक्ष्मप्रभेदेन मूर्तामूर्तः स उच्यते ॥ ७ ॥

1. grahânayanâdhikâra, 37 verses. 2. sphuṭagatyadhikâra, 27 verses. 3. chhâyâdhikâra, 9 verses. 4. prakîrṇâdhyâya, 7 verses. The seventh verse is: इत्थं मांडव्य संक्षेपात्प्रोक्तं शास्त्रं मयोत्तमं । विस्तृतिर्विष्णुचंद्राद्यैर्भविष्यति युगे युगे ॥ 5. golâdhyâya, 18 verses.

R. 15. 91.

18 leaves, in oblong folio; Indian paper; Bengali character. Copied at the beginning of this century.

The *Vishṇusiddhânta.*

Begins:

श्रीसूर्यः परमो ब्रह्मा श्रीसू[र्यः परमः शिवः] । श्रीसूर्यः पर[मो] विष्णुस्तस्मै श्रीब्रह्मणे नमः ॥

The treatise is divided into eleven small chapters (adhikâra). Most of the leaves have been greatly damaged by worms.

R. 15. 92.

10 leaves, in folio; Indian paper; Bengali character. Copied at the commencement of this century.

The *Somasiddhânta*, a text-book of astronomy of modern composition; communicated by the moon to Ṣaunaka. In ten chapters.

Begins :

वृहस्पतिसुतं शांतं सुखासीनं प्रियेषणं ।
अभिवन्द्य मुनिर्धीमान् शौनकः परिपृच्छति ॥ १ ॥
भगवन्सर्वशास्त्रार्थ सर्वभूतहिते रतः ।
कथं ग्रहस्थितिर्यावन्नगनकालविधाः क्रमात् ॥ २ ॥
उपरागस्य खेटानां योगस्तारग्रहाः क्रमात् : ।
ग्रहर्षः स्वोदयः पातस्तथापि ग्रहरूपिणः ॥ ३ ॥

1. madhyâdhikâra, 53 verses. 2. spashṭâdhikâra, 47 verses. 3. tripraṣnâdhikâra, 34 verses. 4. chandrasûryagrahaṇânayana, 29 verses. 5. chhedyakâdhyâya, 12 verses. 6. nakshatragraha-yuddhasamâgamâdhyâya, 35 verses. 7. grahodayâstamanâdhikâra, 20 verses. 8. ṣṛingonnatyadhyâya, 8 verses. 9. pâtâdhyâya, 11 verses. 10. golâdhyâya, 85 verses.

There is another work of a strictly astrological character, which also bears the name *Somasiddhânta*. L.I.O. 1492.

R. 15. 93.

19 leaves, in oblong folio; European paper; Devanâgari character. Copied about the year 1803.

The *Jyotisha*, one of the Vedângas; a treatise, giving an outline of astronomy for the purpose of fixing the proper seasons for the performance of Vaidic sacrifices. The text is accompanied by the commentary of *Somâkara*.

Begins :

पंचसंवत्सरमयं युगाध्यक्षं प्रजापतिं ।
दिनर्त्वयनमासांगं प्रणम्य शिरसा शुचिः ॥

ज्योतिषामयनं पुण्यं प्रवक्ष्याम्यनुपूर्वशः ।
ब्राह्मणेंद्राणां संमतं यज्ञकालार्थसिद्धये ॥
वेदा हि यज्ञार्थमभिप्रवृत्ताः कालानुपूर्व्या विहिताश्च यज्ञाः ।
तस्मादिदं कालविधानशास्त्रं यो ज्योतिषं वेद स वेद यज्ञान् ॥

Edited by Weber, Berlin, 1862.

R. 15. 94.

61 leaves, in large 8vo.; Indian paper; Devanâgari character. Copied about 1806.

Foll. 1–4. The text of the *Jyotisha* in the Ṛigveda recension.

The second verse: प्रणम्य शिरसा कालमभिवाद्य सरस्वतीं । कालज्ञानं प्रवक्ष्यामि लगधस्य महात्मनः ॥ mentions *Lagadha* as the author of the system.

Foll. 9-61. The text, with *Somâkara's* commentary.

R. 15. 95.

5 leaves, in small 4to.; European paper; Devanâgari character. Copied later than 1801.

The text of the *Jyotisha* in the Ṛigveda recension.

R. 15. 96.

108 leaves, in oblong folio; Indian paper; Devanâgari character. Copied in 1814.

The greater part of the genuine *Gargasaṃhitâ*, the most

ancient astrological work come down to our time; written in anushṭubh verse, and partly in prose. Unfortunately, the MS. is in a condition perfectly useless for any critical purposes: the more so as, towards the middle of the work, the transcriber has mislaid the leaves of his original. A number of passages cited by Utpala, the commentary on the Jyotisha, and Raghunandana, have, however, been verified in this copy.[1]

Fol. १ is wanting.[2] Fol. २ begins:

सुराः पितामहमधिजग्मुः । अभिगत्वा प्रणिपत्योचुरनेकक्रतुसंचयास्य धर्मं कथं नु स्याद्राज्ञ इत्यसंवत्सरव्यवतयव्यस्येति । ततो मुहूर्त्तमनुचिंत्य ब्रह्मासुरानब्रवीत् । गच्छध्वं बृहस्पतिमुखा देवा शुक्रमार्त्त्विज्ये सांवत्सरे संवत्सरकृतौ वरयध्वमिति ।

Fol. 1*b*. Vṛihadgargakṛite Jyotishe sâṃvatsaranirdeṣo nâma ।
देवर्षिश्रेष्ठमासीनमाश्रमे देवदर्शनं । वृद्धं गर्गमृषिश्रेष्ठं मुनिभिः परिवारितं । अभिगम्योपसंगृह्य विनयात्संशितव्रतः । क्रोष्टुकिः[3] परिपप्रच्छ प्रश्नं लोकहितैषया ॥ भगवांश्च पुराणज्ञः अत्मज्ञानरहस्यवित् । पुराणं ज्योतिषं चापि ग्रहाणां चरितार्थवित् ॥ तदिच्छामो वयं त्वत्तो ग्रहतंत्रं सुविस्तृतं । श्रोतुं श्रुतवतां श्रेष्ठ परं कौतूहलं हि नः ॥ ज्योतिर्ज्ञानं समुत्पन्नं कथमेतदनुत्तमं । केन वा पूर्वं तत्प्रोक्तमृषिणा दैवतेन वा ॥

[1] Verses 11-13 of the second chapter of the Bṛihatsaṃhitâ occur literally on fol. 3*a*.

[2] The copy in Bengali character, formerly in the possession of Mons. Guérin, and now preserved in the Imperial Library in Paris, begins with the line:— जगद्विधात्रे तमसां निहंत्रे गोप्त्रे प्रजानां फलसंप्रदात्रे । A tracing of the beginning and end has been kindly procured for me by Professor Bréal.

[3] Kroshṭuki, to whom, in the first part, all information is addressed, is, according to one passage, the eldest son of Garga.

A summary of the whole work is given on fol. 2*b.*:

तस्मात्क्रमधीत्यवे वेदांगं कालबोधनं । ज्योतिषामयनांगानि चतुःषष्टिस्ततः पठेत् ॥ येषामये कर्मगुणश्चंद्रमगणास्तनंतरं । नक्षत्रेंद्रभे चैव द्विसर्गः प्रथमःस्ततः ॥ राहौ बृहस्पतौ शुक्रे धूम्रकेतौ सनैश्वरे । अंगारके बुधे -र्कौ च वारानष्टौ ततः पठेत् ॥ चक्रेष्वंतरचक्रं च मृगचक्रं तथैव च । श्वचक्रं वातचक्रं च चक्रांगेषु चतुष्टयं ॥ वास्तुविद्यांगविद्यां च वायसानां तथैव च । ज्ञेयास्त्रिंशस्तु विद्विता वृद्धगर्गमताः शुभाः ॥ स्वातीयोगा तथाषाढा रोहिन्या योगमेव च । कृत्स्नान्येतान्विजानीयात् योगान् चैव विशेषतः । विना सवित्रं ततः रहस्यं चेत्यथांगानि चतुर्विंश-तिर्द्दर्शिताः ॥ अत ऊर्ध्वं प्रवक्ष्यामि उपांगानीह नामतः । अनुपूर्वविधानेन चत्वारिंशतिमेकतः ॥ ग्रहकोशो ग्रहयुद्धं ग्रहशृंगाटकं तथा । कृत्स्नं ग्रहेश्वराणां च ग्रहपाकास्तथैव च ॥ नियथास्वाग्निवर्षाश्च सेना-व्यूहस्तथैव च । मुहूर्ते चित्रोपनिबद्धुपहारा प्रशांतयः ॥ ते आतिके तुलाकौशी भवसंचोपकारयत् । सर्वभूतहितं चैव तथा पुष्पलतां विदुः ॥ उपानहो तथा छेदो वस्त्रछेदस्तथैव च । कृत्स्नं भुवनकोशं च गर्भाधान वृक्षगांधावत् ॥ निर्घाता भूमिकंपाश्च परिवेषास्तथैव च । ऋतुस्वभावाः सत्वेवं तथोत्पाताश्चोपधारयेत् ॥

Fol. 3*b.* angasamuddeṣo nâma; fol 4*a.* paribhâshâ nâma tṛitîyaḥ; fol. 7*a.* nakshatrakarma nâma chaturtho 'dhyâyaḥ; fol. 8*b.* tithi-karmaguṇâḥ; fol. 9*a.* grahakarmaguṇâḥ; fol. 12*a.* muhûrtagaṇo nâma; fol. 12*b.* Gârgîyajyotiḥṣâstre prathama; fol. 14*a.* Gârgîya-jyotiḥṣâstre dvitîya âdito navamaḥ । prathamaḥ sargaḥ samâptaḥ । वेदविद्यातपोवृद्धं सर्वशास्त्रविशारदं । क्रोष्टुकिः प्रयतो गर्गमपृच्छत्सोम-संभवं ॥ कुतः समुत्थितः सोमः केन सृष्टः किमात्मकः । किं प्रमाणं कथं याति कतिरश्मिरस्य पद्यते ॥ कथमस्य च निर्दिष्टा शुक्ले वृद्धिः क्षयो -सिते । कथं न क्षीयते चैव वृद्धिश्चैव किमात्मिका ॥ Fol. 14*a.* chan-

dramâne prathamaḥ; fol. 15*a*. chandramâne somavarṇano nâma; fol. 16*a*. chandramârgas tṛitîyaḥ; fol. 17*a*. chandramâne chaturtho 'dhyâyaḥ; fol. 18*a*. chandrasthâno nâma panchamaḥ; fol. 18*b*. chandravarṇ(an)o nâmâdhyâyaḥ; fol. 19*a*. samâptaṃ cha dvitîyam angam । अथ खलु नक्षत्रकेंद्रभे प्रश्नो भवति । कति नक्षत्राणि ध्रुवाणि कति मृदूनि । कति क्षिप्राणि कति उग्राणि । Fol. 19*b*. kendrabhe prathamaḥ; fol. 20*b*. nakshatrakendrabhe nâma tṛitîyo 'dhyâyaḥ; asyânantaraṃ râhucharitam; fol. 21*b*. राहुराज्यपाको नाम । fol. 22*a*. râhuchâro dvitîyo 'dhyâyaḥ; fol 23*a*. râhuchâre yugâdinirdeṣo nâma; fol. 24*a*. râhuchâre paurṇamâsyadhyâyaḥ; fol. 24*b*. râhuchâre kshetrâdhyâyo nâma; fol. 26*a*. râhuchâre dikpravibhâgo nâma; fol. 26*b*. râhuchâre varṇavibhâgo nâma; fol. 26*b*. samâptaṃ ca dvitîyam angam । अथ खलु नक्षत्रकेंद्रभे प्रश्नो भवति । कति भयावहः । fol. 27*a*. râhuchâre shashṭho 'dhyâyaḥ; fol. 27*b*. râhuchâraḥ samâptaḥ; fol. 29*b*. bṛihaspatichâraḥ; fol. 34*b*. ṣukrachâraḥ samâptaḥ; fol. 42*b*. ketumâlâ nâma samâptam; fol. 46*a*. angârakachâraḥ; fol. 47*a*. budhachâraḥ samâptaḥ । प्रणम्य सिरसा गर्गं नारदो[1] मुनिपुंगवः । सुखोपविष्टं प्रपच्छ पार्श्वे हिमवतः शुभे ॥ यो यं कर्षति सर्वात्मा सर्वसाक्षी प्रजापति । ज्योतिश्चक्रे रविः श्रीमान् शुभाशुभकरं नृणां ॥ स कथं कुरुते लोके रश्मीन्स्वान् त्रिविधान्रविः । शीतोष्णमध्यमाश्चैव सस्यौषधीविवर्द्धनं ॥ fol. 51*b*. âdityachâraḥ samâptaḥ; fol. 52*a*. agastyachâraḥ; fol. 52*b*. antarachakre prathamo 'dhyâyaḥ; fol. 54*a*. antarachakre panchamo 'dhyâyaḥ;[2] fol. 55*b*. mṛigachakre dvitîyo 'dhyâyaḥ; fol. 56*b*. mṛigachakre tṛitîyo 'dhyâyaḥ; fol. 57*a*. vâstuvidyâyâṃ dvâranirdeṣo nâma tṛitîyo 'dhyâyaḥ; fol. 57*b*. dvârapramâṇavidhiḥ; fol. 58*a*. Gârgîyâyâṃ vâstuvidyâyâṃ chatuḥṣâladvitriṣâlaikaṣâlavidhiḥ; fol. 60*a*. vâstuvidyâyâṃ chaturbhâgatribhâgapratibhâgo

[1] Henceforward, Nârada, idstead of Kroshṭuki, is the propounder of questions.

[2] On prognostics from the flight and noise of birds.

nâma; fol. 60*b*. dvârastambhochchhrayavidhiḥ; fol. 62*a*. Gârgîyâyâṃ jyotishasaṃhitâyâm m(?)angavidyâ nâma; fol. 63*a*. mṛigachakram; fol. 65*b*. antarachakraṃ samâptam; fol. 66*a*. mṛigachakre prathamo 'dhyâyaḥ; fol. 67*a*. vâstuvidyâyâm prathamo 'dhyâyaḥ; fol. 67*a*. vâstuvidyâyâm prathamo 'dhyâyaḥ; fol. 67*b*. vâstuvidyâyâṃ dvitîyo 'dhyâyaḥ; fol. 68*b*. vâstuvidyâyâṃ dvârapramâṇanirdeṣo nâma; fol. 68*b*. gṛihapraveṣo nâma; fol. 72*b*. grahayuddham prathamaḥ; fol. 73*a*. grahapradakshiṇaṃ nâma; fol. 73*b*. grahavikrîḍanaṃ nâma । ऋषिं तपस्विनं दांतं देवलं दिव्यदर्शिनं । आसीनं पृच्छति प्रश्नं नारदः शंसितव्रतः ॥ fol. 75*b*. rohiṇîyogaḥ prathamaḥ; fol. 80*a*. ṣṛingâṭakaṃ nâmâdhyâyaḥ; fol. 81*b*. grahapurâṇaṃ nâma; fol. 82*b*. grahapâko nâma; fol. 84*a*. yâtrâsiddhir nâma; fol. 85*a*. janapadavyûho nâma; fol. 88*a*. janapadavyûho nâma (this chapter contains the names of a great number of countries); fol. 89*b*. mahâsalile praṣnanirdeṣo nâma; fol. 98*a*. salilaṃ nâmâdhyâyaḥ; fol. 99*a*. grahakâṣo nâmâdhyâyaḥ; fol. 100*b*. rohiṇîyoge vâtacheshṭito nâma; fol. 102*a*. rohiṇîyogo nâma; fol. 103*b*. rohiṇîyogopâkhyânaṃ samâptam; fol. 104*b*. vâyasavidyâ; fol. 105*a*. svâtiyogaḥ; fol. 105*b*. âshâḍhayogaḥ; fol. 107*b*. vâtachakraṃ samâptam; fol. 108*a*. ṣvachakraṃ nâmâdhyâyaḥ.

Sometimes the opinions of other writers are quoted, such as *Gautama* (fol. 15*b*.), *Devala* (fol. 16*b*.), *Asita Devala* (fol. 61*a*., 69*a*.), *Vasishṭha* (fol. 94*a*), *Kṛishṇâtreya* (fol. 94*b*., 97*b*.) *Nârada*, *Bhâguri*, *Kroshṭuki* (these three on fol. 97*b*.). The only Greek term met with in this MS. is the word *kendra*, but the Yavanas are frequently mentioned. The chapter called *mayûrachitraka* is entirely wanting, so also the chapter *yugapurâṇa*, from which Dr. Kern has given some extracts. See his preface to the Bṛihatsaṃhitâ, p. 33.

The corrections on the margin are made by Bentley, and seem to be derived from the collation of another MS.

R. 15. 97.

16 leaves, in folio; European paper; Devanâgari character. Papermark of 1802.

The text of the *Âryabhaṭasiddhânta*, with a short commentary by an anonymous author. The commentary begins:

ममः (namaḥ) परमकल्याणगुणसंवादभूमयः।
निवस्याय सुनित्याय महसे सुमहियसे ॥ १ ॥

चस्य ग्रंथस्य निरूपणं। स्वाध्यायो ध्यातव्यः स्वाध्यायमनितव्येत्यर्थः। ज्ञानपर्यंतोद्वेनविधानेननार्थज्ञानोपायतयार्धाद्विहितमुदाद्वेनं। तस्माद्ब्राह्मणेन निष्करणः षडंगो वेदाद्वेत इति निष्कृत्य विधानात्।

These few lines give an idea of the utterly corrupt condition of the MS. The following notices cannot therefore be guaranteed as being free from errors. Speaking of the divisions of astronomy into three branches—mathematics, astrology, and astronomy proper—the commentator remarks: एतच्च (jyotisham) गणितजातकसंहितास्कंधत्रयात्मकं। तथा च वृद्धगर्गः। गणितं जातकं शाखां यो वेत्ति द्विजसत्तमः। त्रिस्कंधज्ञो विनिर्दिष्टः संहितापारगस्च स इति ॥ तत्र कालक्रियाख्यस्य ग्रहणादेर्गोलाख्यस्य ज्योतिश्चक्रभ्रमणधरित्रीसंस्थानादेस्च प्रतिपादको ज्योतिःशास्त्रांशो गणितस्कंधः। जननकालकर्मानुष्ठानकालोदयलग्नादिवशाज्जातकर्मानुष्ठानादीनां शुभाशुभप्रतिपादको होराजातककालमुहूर्तादिविधानादिशब्दवाच्यंशो जातकस्कंधः। ग्रहचारादिवशात् भगत्सु (bhagaṇa?) शुभाशुभप्रतिपादकः शाखासंहितादिशब्दवाच्यंशः शाखास्कंधः ॥ Of Âryabhaṭa he says that he was born in Saurâshṭra in the year 3600, and composed his work at the age of twenty-three. This would place the birth of Âryabhaṭa in

499, according to our æra. तत्र च वराहकल्पस्य सप्तमे वैवस्वतमन्वंतरे वर्तमानाष्टाविंशतिचतुर्युगस्य कल्यादेर्निसृतं खखषड्गुणमिते ३६०० सौराष्ट्रे दे (deṣe) आर्यभट्टो जातः। The same mistake is repeated in the commentary on Kâlakriyâ, v. 10. यथाचार्यार्यभट्टः शास्त्रप्रणयनकालमार्ययाह॥

षष्ट्यब्दानां षष्टिर्यदा व्यतीतास्त्रयश्च युगपादाः।
त्र्यधिका विंशतिरब्दास्तदेह[1] मम जन्मनो ऽतीताः॥

रामनेत्रषड्गुण ३६२३ वत्सरेषु कलिगतेषु सत्स्वाचार्यार्यभटसिद्धांतारंभः। The real date of Âryabhaṭa's birth is, as Dr. Kern has shown, 476 A.D., and the composition of his work falls in 499.

Daṣagîtisûtra, fol. 4. Begins: प्रणिपत्यैकमनेकं सत्याकं (?) देवतां परं ब्रह्म। आर्यभटस्त्रीणि गदति गणितं कालक्रियां गोलं॥ Ends: दशगीतिसूत्रमेतद्भूग्रहचरितं भपंजरे ज्ञात्वा। ग्रहभगणपरिभ्रमणं स याति भित्त्वा रविं परं ब्रह्म॥

Gaṇitaprakâṣa, fol. 7. Begins: ब्रह्माकुशशिबुधभृगुरविकुजगुरुकोण-भगणान् नमस्कृत्य। आर्यभटस्त्विह निगदति कुसुमपुरे ऽभ्यर्चितं ज्ञानं॥ 34 verses.

Kâlakriyâprakâṣa, fol. 11. Begins: वर्षं द्वादशमासास्त्रिंशद्दिवसो भवेत्समासस्तु। षष्टिर्नाड्यो दिवसस्तानष्टिर्विनाडिका नाडि॥ 25 verses.

Golapâda, fol. 13. Begins: मेषादेः कन्यांतं सममुदगपमंडलार्धमुपयातं। तौल्यादिर्मीनांतं शेषार्धं दक्षिणेनैव॥ 32 verses.

[1] तदेह MS. Dr. Kern reads *tad iha*, and substitutes, not very happily, *mamá* for *mama*.

R. 15. 98.

20 palm-leaves; Telugu character. Copied at the end of last century.

The text of the *Âryabhaṭasiddhânta*, with the same commentary as above.

This is the original from which the preceding MS. was copied.

R. 15. 99.

41 leaves, in oblong folio; Indian paper; Devanâgari character. Transcribed in 1814.

The *Mahâsiddhânta*, an astronomical work in eighteen chapters, ascribed to a certain *Âryabhaṭa*. Compare Kern, in the preface to the Bṛihatsaṃhitâ, p. 59,[1] and Oxford Catal., p. 325.

1. madhyamagatyadhikâra, fol. *5b*. 2. pârâṣaryamatântarâdhikâra, fol. *6b*. 3. spashṭîkaraṇâdhikâra, fol. *9b*. 4. tripraṣṇâdhikâra, fol. 13*a*. 5. chandragrahaṇâdhikâra, fol. 14*a*. 6. sûryagrahaṇâdhikâra, fol. 15*a*. 7. ṣṛingonnatyadhikâra, fol. 15*b*. 8. chhedyakâdhikâra, fol. 16*b*. 9. grahodayâstâdhikâra, fol. 17*a*. 10. grahachhâyâdhikâra, fol. 17*b*. 11. grahayutyadhikâra, fol. 18*a*. 12. bhagrahayogâdhikâra, fol. 19*b*. 13. pâtâdhikâra, fol. 20*b*. 14. golâdhyâye praṣnâdhikâre madhyamapraṣnâḥ, fol. 24*b*. The fifteenth chapter breaks off in the 112th verse, and the whole of the sixteenth is wanting. 17. golâdhyâye madhyamagativâsanâ, fol. 37*a*. 13. golâdhyâye kuṭṭakâdhikâra, fol. 40*b*. At the end the book is called *Laghwâryabhaṭasiddhânta*.

[1] The correct reading of the verse on p. 60 is पूर्वागमसमसुक्तं.

R. 15. 100.

26 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied about 1800.

The text of the *Sûryasiddhânta,* one of the most popular handbooks of Hindu astronomy. Fourteen chapters. The text has been edited by F. E. Hall; a complete translation appeared in the sixth volume of the Journal of the American Oriental Society, and subsequently in the Bibliotheca Indica.

The MS. was copied from one written in 1611 by Harija Ballâla, an inhabitant of Pârthapura. He says, towards the end:—

तरणितंचं समाप्ति प्रापित हंरिजेन बल्लालेन पार्थपुरवासिना ।

and further on:

देववाणशशिसम्मितशाके वासेरे शशितिथौ तपने - ब्दे
Rauhake Ṣivapure हरितंचं वायदैवविद्दोविलेलेख १
भुक्तिमुक्तिप्रद नित्यं तत्ज्ञानां द्युमणेरिदं
तचं स्वार्थं च बाङ्कले हरिजो लिखत् २

R. 15. 101.

40 leaves, in 8vo.; Indian paper; Devanâgari character. Copied in 1796.

The text of the *Sûryasiddhânta,* complete.

R. 15. 102.

17 leaves, in small folio; Indian paper; Bengali character. Copied about 1806.

The text of the *Sûryasiddhânta,* in fourteen chapters, complete.

R. 15. 103.

144 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied about 1805.

Sûryasiddhântavâsanâbhâshya, a commentary on the *Sûrya-siddhânta*, by *Nṛisiṅha*, a son of *Kṛishṇa-daivajna*.

Begins:

प्रत्यूहव्यूहविध्वंसकारणाय महात्मने
गणेशाय नमस्कृत्वा जगतामेकसाक्षिणे १
हरिहरकमलासनार्कचंद्रक्षितिजबुधामरदानवेज्यमंदान्
उडुगणमभिवंद्य वच्मि सम्यक् सुमतिविज्ञातग्रहसाधनोपपत्तिं २
नरैरर्थावबोधार्थमुपाया बहवः कृताः
वासनावगमार्थाय नृसिंहेन वितन्यते ३
सुमति etc. ॥ ४ ॥ पीत्वा वागमृतं etc. ॥ ५ ॥

ṣrî-Brahmagupta-gaṇakârya-Varâha-Lalla-
sat-Keṣavârya-guruvarya-Gaṇeṣvarâṇâm |
ṣrî-Bhâskarasya vividhân gaṇitaprabandhân
abhyasya me matilatâ vitataiva jâtâ || 6 ||
ṣrî-Vishṇu-saṃjnakapitṛivyamukhâravindân
Mallâri-saṃjnavad adhigatya vidyâm |
Saurâgamâ . . . . taraṇâya nṛîṇâṃ
karomi bhâshyaplavaṃ bahuvichâraviṣesharamyam || 7 ||

1. *madhyamâdhikâra* ends fol. 33*b*. 2. *sphuṭakriyâdhikâra* ends fol. 65*a*. 3. *tripraṣnâdhikâra* ends fol. 90*a*. 4. *chandragrahaṇâdhikâra* ends fol. 104*a*. 5. *sûryagrahaṇâdhikâra* ends fol. 110*a*. 6. *chhedyakâdhikâra* ends fol. 111*b*. 7. *grahayutyadhikâra* ends fol. 122*b*. 8. *nakshatradhruwavikshepâdhikâra* ends fol. 124*a*. 9. *udayâ-*

stâdhikâra ends fol. 125*a*.[1] 10. *sṛingonnatyadhikâra* ends fol. 130*b*. 11. *pâtâdhikâra* ends fol. 136*b*. 12. *kakshâdhikâra* ends fol. 137*b*. 13. *jyotishopanishadâdhikâra* ends fol. 138*b*. 14. *mânâdhikâra* ends fol. 139*a*.

The commentator gives at the end the following account of his pedigree:

Bhâradvâja-maharshivaṅṣajavaras tîre *Sugodottare*
Golagrâma-samâhvaye sunagare deṣe cha *Pârthâbhidhe* |
âsît tatra *Gaṇeṣa*-saṃjnakaguror labdhâvabodhâṅṣako
Bhaṭṭâchârya-suto *Divâkâra* iti khyâtaḥ kshitîṣârohitaḥ || 1 ||
tasyâtmajâḥ pancha babhûvur, eshâṃ
jyeshṭhas tu *Kṛishṇo* gaṇakâgryavandyaḥ |
sûtrâtmakam bîjam akâri yena
sa *Vishṇu*-nâmâ gaṇako dvitîyaḥ || 2 ||
yam *Brahmagupta-gaṇakârya-Varâha-Lalla*-
ṣrî-*Keṣavârya*-guruvarya-Ganeṣa- . . . . .
ṣrî-Bhâskareṇa cha samaṃ gaṇakâ vadanti
Mallâri-saṃjnaka-suto 'khilaṣâstrakartâ || 3 ||
putrau tathânyau hi *Divâkarasya*
Mallâri-saṃjnânusamudbhavau cha |
ṣrî-*Keṣavo* daivavidâṃ varishṭhaḥ
ṣrî-*Viṣvanâthas* tadanu pradishṭaḥ || 4 ||
daivajnârya-Divâkarâtmajavaraḥ ṣrî-Kṛishṇanâmâ dvijo
yo 'bhût tattanayo Nṛisiṅhagaṇakaḥ sadyuktibhâshyaṃ
vyadhât, etc.

This makes Bhaṭṭâchârya of Golagrâma the head of the family. His son was Divâkara, and he had five sons, of whom Kṛishṇa, the first-born, was the father of Nṛisiṅha. Nṛisiṅha, as stated by Colebrooke (Misc. Essays, II. 396), composed the Vâsanâvârttika in 1621. No precise date is given in the present volume, but from

[1] The commentary from ix. 13 up to x. 13 is omitted without any indication of a lacuna.

a calculation on fol. 131*a*., dated Saṃvat 1641, Ṣâka 1506, it would appear that the commentary on the Sûryasiddhânta was written in 1584. Nṛisiṅha cites many books and authors, most of all Brahmagupta and Bhâskarâchârya. The following list is believed to be on the whole complete: *Âryabhaṭa*, 1*b*., 4*b*., 19*a*., 20*a*., 29*b*., etc.; *Kamalayoni*, 67*a*. (Brahmasiddhânta?); *Kaṣyapa*, 20*a*.; *Keṣava*, 1*b*., 20*a*., 89*a*.; *Keṣavasâṃvatsarâḥ*, 6*b*., 20*a*., 53*a*.; *Gaṇeṣadaivajna*, *Gaṇeṣvara*, or *Gaṇeṣâchârya*, son of Keṣava, 1*b*., 20, 41*b*., 53*a*., 75, 77*a*. (Gaṇeṣadaivajnakṛitaṭippaṇî); *Grahakautuka*, 77*a*.; *Grahalâghava*, 77*a*.; *Chaturvedachârya*, 47*b*., 53*a*. (see *Sakalâgamâchârya*, 75*b*., 91*a*.), *Jishṇuja* or *Jishṇutanaya*, i.e., Brahmagupta, 20*a*., 109*b*.; *Jnânâdhirâja*, author of the Siddhântasundara, 137*a*.; *Durgasiṅha*, 20*a*.; *Dhîvṛiddhida*, a work by Lalla, 36*b*., 47*a*., 57*b*., etc.; *Nârada*, 3*b*.; *Panchasiddhântikâ*, see Varâhamihira; *Parâṣarasiddhânta*, 19*a*.; *Pitâmaha*, 137*a*.; *Pauliṣamata*, 19*a*.; *Bṛihaspatisiddhânta*, 53*a*.; *Brahmagupta*, 1*b*., 4*b*., etc.; *Brahmasiddhânta*, 53*a*., 99*a*., etc.; *Bhâskarâchârya*, 1*b*., 5*a*., 6*b*., etc., 109*b*. (Siddhântaṣiromaṇivâsanâbhâshye); *Mihira*, 20*a*., s. Varâha; *Mahendrasûri*, 119*a*.; *Romakamata*, 19*a*.; *Lalla*, author of the work Dhîvṛiddhida, 1*b*., 36*b*., etc.; *Vasishṭhasiddhânta*, 2*b*., 3*a*., 4*b*., 33*a*., etc.; *Varâhamihira*, 1*b*., 19*a*. (Panchasiddhântikâyâm), etc.; *Varâhasaṃhitâ*, 71*a*., 92*a*.; *Varâhasaṃhitâṭîkâ*, 19*a*., 22*a*.; *Vishṇudaivajna*, the uncle of the author, 1*b*., 55*a*.; *Vishṇudharmottara*, 4*b*.; *Vyâsasiddhânta*, 136*b*.; *Ṣâkalyasaṃhitâ*, 2*b*., 5*a*., 7, etc.; *Ṣiromaṇi*, an abbreviation of Siddhântaṣiromaṇi; *Ṣrîpati*, author of the Siddhântaṣekhara, 88*b*.; *Siddhântachûḍâmaṇi*, 136*a*.; *Siddhântaṣiromaṇi*, 5*a*., etc.; *Siddhântaṣiromaṇivâsanâbhâshya*, 109*b*.; *Siddhântaṣekhara*, by Ṣrîpati, 36*b*., 137*a*.; *Siddhântasundara*, by Jnânâdhirâja, 57*b*.; *Somasiddhânta*, 53*a*., 54*b*., 117*a*. He mentions besides the *sâṃhitikâs*, fol. 7, and the *ekadeṣinas*, fol. 54*a*. The succession of the Siddhântas is stated to be as follows, fol. 7*a*.: पौर्वापर्येण शास्त्रप्रणयने न कश्चिद्दोष इति भावः। पौर्वापर्यं प्रसिद्धमेव। सौरः प्रथमः ब्रह्मो द्वितीयो ब्राह्मस्तृतीयः पौलिशश्चतुर्थः सोमसिद्धांत इति।

R. 15. 104.

24 leaves, in small 4to.; Indian paper; Bengali character. Copied at the beginning of this century.

A fragment of a commentary on the *Sûryasiddhânta*, believed to be part of the *Sûryasiddhântavâsanâbhâshya*, by *Nṛisiṅha*.

Begins:

षण्मनूनां तु संपिंड्य कालमिति (Sûryasiddh. I. 45) । तत्र मनुकालो युगानि ७१ एतानि षड्गुणानि ४२६ षण्मनूनां युगात्मकः कालः ।

Ends:

अथ ग्रहयुगोदाहरणं ॥ विक्रमार्कसंवत्सरे १६४१ शाके १५०६ सूर्यसिद्धांते सृष्ट्यब्दाः १९५५८८४६८५ etc.

R. 15. 105.

132 leaves; Indian paper; Devanâgari character. Copied in 1805.

The *Kiraṇâvalî*, a commentary on the *Sûryasiddhânta*, by *Dâdâbhâî*, a son of Mâdhava.

Begins:

प्रणिपत्य परं ब्रह्म सूर्याम्नायमहोदधेः
सारचंद्रं समुद्धृत्य तनोमि किरणावलीं १
चित्तपावनजातीयमाधवांगभवः सुधीः
दादाभाई समालोच्य वराहादिकृती स्फुटाः २

1 ends fol. 22*a.*; 2. fol. 78*b.*; 3. fol. 96*b.*; 4. fol. 103*b*; 5. fol. 111*b.*; 6. fol. 115*a.*; 7. fol. 119*b.*; 8. fol. 122*a.*; 9. fol. 123*a.*; 10. fol. 126*b.*; 11. fol. 129*b.* The second part is not contained in this MS. Of authors quoted, I only mention the *Paitâmahîbhâshya*, ascribed to *Brahmagupta*, and the *Paitâmahîbhâshyavivaraṇa*, by *Chaturvedâchârya*, both mentioned on fol. 17*b*. See Oxford Catal., n. 772.

R. 15. 106.

44 leaves, in oblong folio; Indian paper; Bengali character. Transcribed about 1790.

Siddhântalaghukhamâṇika,[1] a compendium of astronomy, based on the *Sûryasiddhânta*, by *Keṣavadaivajna*, a writer of the fifteenth century.

Begins:

अचिंत्यायाप्रमेयाय ब्रह्मणे निर्गुणाय च ।
सगुणाय जगद्बीजकाराय भास्वते नमः ॥
यत्प्रोक्तं रविणा ज्योतिःशास्त्रं को वेत्ति मंदधीः ।
तथापि विविधं वेत्ति श्रीसूर्यस्य प्रसादतः ॥
यज्ज्ञात्वा ज्ञानिनः संति वराहमिहिरादयः ।
तद्बोधशास्त्रं कुर्वे ऽहं ज्ञात्वा चेतसि मापदं ॥
शब्दशास्त्रं मुखं प्रोक्तं ज्योतिषं चक्षुषी स्मृते ।
श्रोत्रमुक्तं निरुक्तं तु कल्पः पाणियुगं स्मृतं ॥
पादपद्मद्वयं छंदः शिक्षा वेदस्य नासिका ।
तस्माद्द्विजैरेवाध्येयं न तु शूद्रैः कदाचन ॥

[1] However strange this title may appear, it is too constantly repeated to suppose it to be an error of the transcriber.

यज्ज्योतिषं स्यात्किल वेदचक्षुः प्रधानता तस्य षडंगमध्ये ।
कर्णादिभिः स्यादितरैः समेतश्चक्षुर्विहीनः क्षमता न तस्य ॥
तस्माद्बुधैरध्ययनीयमेव पुण्यं रहस्यं परमं च तत्त्वं ।
यो ज्योतिषं वेत्ति नरः [स]सम्यग्धर्मार्थकामाँल्लभते यशांसि ॥
विना व्याकरणं वाग्मी प्रविष्टो विदुषां सभां ।
ह्रीतः सदुपहासं च गच्छेद्ज्योतिषस्तथा ॥
नत्वा जगन्नाथचरणारविंदं पितुस्तथा चेतसि भक्तितो -हं ।
समासिवं स्वल्पतरं प्रवच्मि श्रीसूर्यसिद्धांतसमं समासात् ॥

Kâlâdhyâya, fol. 4*b*.; bhagaṇâdhikârâdhyâya, fol. 6*b*.; madhyamâdhikâra, fol. 7*a*.; grahamadhyâdhikâra, fol. 8*b*.; kakshâdhyâya, fol. 12*a*.; spashṭâdhikâra, fol. 23*b*.; chandragrahaṇâdhikâra, fol. 33*b*.; sûryagrahaṇâdhikâra, fol. 35*b*.; chhedyakâdhyâya, begins fol. 41*b*. The end is missing.

R. 15. 107.

20 leaves, in folio; Indian paper; Bengali character. Copied at the end of last century.

Sûryasiddhântarahasya, or, briefly, Siddhântarahasya, a metrical treatise, containing astronomical calculations and tables in illustration of the Sûryasiddhânta. Written by *Râghavaṣarman* (Râghavachakravartin), probably in the year 1591.

Begins :

प्रणम्य सूर्यस्य पदारविंदं श्रीसूर्यसिद्धांतरहस्यमेतत् ।
हिताय विश्वस्य विदग्धतुष्ट्यै वितन्यते राघवशर्मणैतत् ॥

विश्वेषुचंद्राग १५१३ ग्रको ऽब्दपिंडः
छतांगरामै ३६४ र्गुणितो नगघ्नात् ७ ।
ब्द्वात्खबाणाग्निधरा १३५० ग्रयुक्ता –
त्सहस्र १००० निघ्नाब्दयमाग्निविश्वै १३३ र्युक्तात् etc.

Grahamadhyaśîghrâdhikâra, fol. 2*b*.; grahaśîghramadhyâdhikâra, fol. 3*b*.; grahamadhyaśîghrânayana, fol. 4*b*.; ravimadhyâd grahamadhyânayanam, fol. 6*a*.; ravichandrasphuṭâdhikâra, fol. 11*b*.; grahasphuṭâdhikâra, fol. 12*a*.; chandragrahaṇâdhikâra, fol. 19*a*. Breaks off in the middle of the sûryagrahaṇâdhikâra.

The metre employed throughout is Upajâti.

R. 15. 108.

20 leaves, in oblong folio; Indian paper; Bengali character. Handwriting of about 1780.

Sûryasiddhântamanjarî, a tract of the same character as the preceding, written in Upajâti metre, by *Mathurânâtha*, most likely in the year 1609.

Begins:

प्रणिपत्य जगद्विलोचनं रविसिद्धांतमनोज्ञमंजरीं ।
जनकप्रसुखावबुद्धये मथुरानाथकृती विनिर्ममे ॥
इष्टः शकाब्दः षितिरामबाणरूपैर्विशुद्धः कथितो ऽब्दपिंडः ।
वारादिवृत्तं विषुवस्य रामो नवषितो पचशरौ युगाग्नी ॥

Madhyaśîghrâdinirṇaya ends fol. 3*b*.; sphuṭatithyâdinirṇaya, fol. 6*a*.; vakrâstâdinirṇaya, fol. 9*a*.; chandragrahaṇa, fol. 9*b*.; atha sûryagrahaṇa, *ibid*.

The text ends on fol. 10*b*. with the following verses:

सिद्धांतकल्पधरणीरुहमंजरीयं
कर्णे कृता कृतधियां मुदमातनोतु ।
यत्र स्फुटा दिनमणींदुमुखाः प्रकाश-
मुद्बोधयंति मणयस्तमसा विमुग्धान् ॥
इति श्रीमथुरानाथविद्यालंकारनिर्मिता ।
सिद्धांतमंजरी पूर्णा Ṣatrujid-bhûpa-saṃsadi ||

Then follow astronomical tables.

R. 15. 109.

29 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied at the beginning of this century.

The *Bhâsvatîkaraṇa*,[1] composed by *Ṣatânanda* in 1098 or 1099 A.D. (A.)

a. Foll. 1-9. The text. Begins:

नत्वा मुरारेश्चरणारविंदं श्रीमान् शतानंद इति प्रसिद्धः ।
तां भास्वतीं शिष्यहितार्थमाह शाके विहीने शशिपक्षखैकैः १०२१ ॥ १ ॥
अथ प्रवक्ष्ये मिहिरोपदेशात्तत्सूर्यसिद्धांतसमं समासात् ।
शराग्निचंद्रो १३५ नितविक्रमार्कराज्ये च शाकः कथितः स एव ॥ २ ॥[2]

[1] Often briefly called *Bhâsvatî*.

[2] The other copies read in the second part: chandrâṣviṣûnyendu 1021 vihînaṣâkaḥ ṣâstrâbdapiṇḍo bhavatîha ṣâstre. The same omit the first verse. Compare Colebrooke, Misc. Ess. ii. 389, 390.

The whole work is divided into eight chapters. 1. dhruvâdhikâra; 2. grahadhruvâdhikâra; 3. tithyadhikâra; 4. sphuṭâdhikâra; 5. tripraṣnâdhikâra; 6. chandragrahaṇâdhikâra; 7. sûryagrahaṇâdhikâra; 8. parilekhâdhikâra.

The two following suspicious verses occur at the end of this MS.:

खखाश्विवेदा ४२०० स्वगते युगाब्दे
द्व्योक्षितः श्रीपुरुषोत्तमस्य ।
श्रीमान् शतानंद इति प्रसिद्धः
सरस्वतीशंकरयोस्तनूजः ॥ ५ ॥

इति श्रीपंचसिद्धांते[1] सौर्ये भास्वत्यां परिलेखाधिकारो ऽष्टमः समाप्तः ॥ २ ॥ श्री ॥

पौलस्त्यं दिनकृत्प्रणीतमसकृद्वासिष्ठकं वैधसं
दृष्ट्वा लोमशनिर्मितं च सकलान् सिद्धांतपाथोनिधीन् ।
पंचापि स्वगुरूपदेशगिरिणा निर्मथ्य तद्भास्वती-
माणिक्यं तत उद्धार कुतके लेख्यः शतानंदकः ॥

A writer of the eleventh century would have written better Sanskrit, and would not have substituted Paulastya and Lomaṣa for Pauliṣa and Romaka.

b. Foll. 10-29. An *Udâharaṇa,* or illustration of the preceding tract, in which the statements of the author are applied and carried out practically. Probably, it was written by himself.

R. 15. 110.

6 leaves, in folio; Indian paper; Bengali character. Copied between 1790 and 1810.

The text of the *Bhâsvatîkaraṇa* (B). Both this and C differ in many points from A.

[1] The same name occurs several times in the colophons of the preceding chapters.

R. 15. 111.

9 leaves, in oblong folio; Indian paper; Bengali character. Leaf ৭ wanting.

The *Bhâsvatîkaraṇa* (C). Many glosses between the lines.

Foll. 1-5 were copied about 1790. The beginning is wanting. Foll. 6-9, in a more recent hand, are taken from a different MS.

R. 15. 112.

10 leaves, in oblong folio; Indian paper; Bengali character. Copied in the first years of this century.

a. Foll. 1-9. A commentary on the *Bhâsvatî*.

Begins with the text: अथ प्रवक्ष्ये मिहिरोपदेशात्। which words are explained by: अथशब्दो ऽनंतर्ये मांगल्ये वा वाच्यवशाद्ब्रह्मवा-सिष्ठसोमसिद्धांतेभ्यो ऽनंतरं सूर्यसिद्धांत[1] श्रीवराहेणोपदिष्टः।

Tithyadhikâra, fol. *5b.*; chandragrahaṇâdhikâra, fol. 9*a*.

b. Fol. 10. The beginning of the same commentary, from another MS.

Colebrooke mentions an old commentary by *Balabhadra*. MS. 234 of the India House Library contains one written by *Achyutabhaṭṭa*.

R. 15. 113.

143 leaves, in 8vo.; Indian paper; Devanâgari character. Copied in 1796.

The first two chapters of the *Siddhântaṣiromaṇi*, by *Bhâskara*,

[1] In *b.* तः.

namely, the *Lîlâvatî* (fol. 1-65), and the *Vîjagaṇita*. Foll. ९ and १० of the former tract are wanting.

The Lîlâvatî has been edited in Calcutta in 1832, and translated by Taylor (Bombay, 1816), and Colebrooke (London, 1817). Of the Vîjagaṇita we possess several Calcutta editions, and a translation by Colebrooke, in his work: "Algebra with Arithmetic and Mensuration. London, 1817."

R. 15. 114.

356 leaves, in oblong folio; Indian paper; Devanâgari character. Copied in Argalâpura in the year 1600, during the reign of Akbar (pâtisâhi ṣrî Arkavararâjye pravartamâne).

The *Gaṇitâdhyâya* and *Golâdhyâya* of *Bhâskara's Siddhântaṣiromaṇi*, with a commentary, called *Gaṇitatattvachintâmaṇi*, by *Lakshmîdâsa*, a son of Vâchaspati, and grandson of Keṣava. Bhâskara was born in the year 1114, and composed this work at the age of thirty-six, consequently in 1150. Lakshmîdâsa's commentary bears the date 1501. Both chapters, accompanied by a modern commentary, have been edited at Calcutta in 1842. A translation of the Golâdhyâya, by Wilkinson, has lately been published in the Bibliotheca Indica. The commentary begins:

यः पद्मोद्भवदेवदानवपितृप्रोणीतसंख्य चपाहःसंध्यादिविभागबोधितजगत्प्राग्भारमध्वांतछत् । गाढध्वांत etc. ॥ १ ॥ श्रुतिस्मृतिविचारणाचरणचारुचित्तः शुचिर्विवेकविनयास्पदं सदुपमन्युगोत्रः कृती । मुकुंदचरणार्चनीविचरणाप्रपंचः सुधीर्बभूव विभवार्चितार्थिजनसंचयः केशवः ॥ २ ॥ समुन्नतवसुधराविबुधमोहविध्वंसिनो etc. ॥ ३ ॥ चक्रा-

द्रासीद्दसोमप्रवरगुणगरिष्ठस्तत्सवादे पटिष्ठः प्रेमोल्लासिप्रमेयग्रथितवि-विधबंधो वीततंद्रः कवींद्रः। ख्यातो वाचस्पतिः etc. ॥ ४ ॥ तस्माद्दा-नविवेकतोषितजगन्माधुर्यधुर्यात् etc. जनिं प्राप्तवान्। लक्ष्मीदास इति द्विजप्रवरपादद्वारविंदोन्नतस्तामोदाकुलसंकुलालिविलसल्लालित्यलीला·लयः ॥ ५ ॥ etc. शिरोमणिविबोधने सुजनगणनाथेरितः सुहृद्गुणगणा-करप्रगुणदेवनाथर्थितः। etc. ॥ १० ॥

The *Gaṇitâdhyâya* is divided into twelve chapters. I. Madhyamâdhikâra, fol. 70*b*. = ed. p. 66. This chapter has the following subdivisions: mânâdhâya, fol. 16*a*.; bhagaṇâdhyâya, fol. 20*b*.; grahânayanâdhyâya, fol. 39*b*.; kakshâdhyâya, fol. 44*a*.; pratyabdaṣuddhi, fol. 61*a*.; adhimâsâdinirṇaya, fol. 65*a*.; bhûparidhi, fol. 70*b*. II. Grahaspashṭîkaraṇâdhikâra, fol. 115*a*. = p. 112. III. Tripraṣnâdhikâra, fol. 165*a*. = p. 182. IV. Parvasambhavâdhikâra, fol. 170*b*. = p. 187. V. Chandragrahaṇâdhikâra, fol. 198*a*. = p. 209. VI. Sûryagrahaṇâdhikâra, fol. 213*b*. = p. 233. VII. Grahachhâyâdhikâra, fol. 219*b*. = p. 247. VIII. Grahodayâstamayâdhikâra, fol. 225*a*. = p. 254. IX. Ṣṛingonnatyadhikâra, fol. 232*a*. = p. 269. X. Grahayogâdhikâra, fol. 236*a*. = p. 275. XI. Bhagrahayutyadhikâra, fol. 242*a*. = p. 285. XII. Pâtâdhikâra, fol. 252*a*. = p. 309.

Golâdhyâya. The commentary begins: गणनाथं गिरां देवीं दिवाकरमुखान्ग्रहान्। आनम्य गोलं व्याख्यास्ये सत्सिद्धांतशिरोमणेः ॥ १ ॥

The following subdivisions are marked: svarûpapraṣnâdhyâya, fol. 254*b*. = ed. p. 7; bhuvanakoṣa, fol. 265*b*. = p. 30; madhyamagativâsanâdhyâya, fol. 271*b*. = p. 42; chhedyakâdhyâya, fol. 282*a*. = p. 57; golabandhâdhikâra, fol. 289*b*. = p. 70; tripraṣnavâsanâ, fol. 299*b*. = p. 84; grahaṇavâsanâ, fol. 314*a*. = p. 102; udayâstavâsanâ, fol. 318*a*. = p. 107; yantrâdhyâya, fol. 331*b*. = p. 134; ṛituvarṇana, fol. 335*b*. = p. 139; praṣnâdhyâya, fol. 348*b*. = p. 157; jyotpatti, fol. 355*a*. = p. 166.

Bhâskara's statement of the date of his work, his birthplace, and family, is given at the end of the praṣnâdhyâya, fol. 347*b*.: Athâchârya âtmanaḥ kâlajnânasiddhântaṣiromaṇirûpakîrtiṣarîrasambhavakâlajnânam âha ||

रसगुणशून्यमही १०३६ समे शकनृपसमये ऽभवन्ममोत्पत्तिः ।
रसगुण ३६ वर्षेण मया सिद्धांतशिरोमणी रचितः ॥[1]
आसीत्सह्यकुलाचलाश्रितपुरे त्रैविद्यवृंदास्थिते
नानासज्जनधाम्नि Vijjalaviḍe शांडिल्यगोत्रो द्विजः ।
श्रौतस्मार्तविचारसारचतुरो निःशेषविद्यानिधिः
साधूनामवधिर्महेश्वरकृती दैवज्ञचूडामणिः ॥
तज्जस्तच्चरणारविंदयुगलप्राप्तप्रसादः सुधी-
र्मुग्धोद्बोधकरं विदग्धगणप्रीतिप्रदं प्रस्फुटं ।
एतद्व्यक्तसदुक्तियुक्तिबहुलं हेलावगम्यं विदां
सिद्धांतग्रथनं कुबुद्धिमथनं चक्रे कविर्भास्करः ॥

Bhâskara mentions Varâhamihira, Munjâla, the Sûryasiddhânta, cites very often Brahmagupta, and refutes opinions advanced by *Lalla* in his book *Ṣishyadhîvṛiddhidatantra*.

The date of the commentator is stated in a verse given at the end of the book:

छशागुनासत्यसमुद्रचंद्रमा १४२३
मिते गते शाकपतेरनेहसि ।
विशुद्धसिद्धांतशिरोमणेः सतां
विबोधवृद्ध्यै विवृतिर्मयोदिता ॥

This date is confirmed by a calculation on fol. 165*b*. He quotes: Âryabhaṭa; Garga (fol. 302*a*. ततस्तस्य राहोर्ब्रह्मा वरं ददौ त्वं

[1] These verses are also cited in the commentary, fol. 64*a*.

पंचद्शांते चंद्रमुपसर्पैति); the Châraohintâmaṇi, fol. 23*a*., 24*b*., 27*a*.; a Chhandaḥṣâstra, fol. 10*b*.; Jîvadatta, fol. 25*a*.; bhaṭṭa-Balabhadra, fol. 302*a*.; Brahmagupta; a Brahmasiddhântabhâshya; Bhâgavatapurâṇa; Vâgvaṭa, fol. 255*b*. (तेवो यथार्करश्मीनां स्फटिकेन तिरस्कृतं); Vishṇugupta, fol. 302*a*.; the Vishṇupurâṇa; Vîrabhadra, fol. 302*b*. (सिंहिकातनयस्याख्य राहोः); Ṣrîpatibhaṭṭa; Ṣrîsheṇa; a Saṃgîta, fol. 10*b*.; the Mâdhavîya Siddhântachûdâmaṇi, fol. 287*a*.; Suṣruta; Sûryasiddhânta.

Compare Weber's Catalogue of the Berlin MSS., p. 235.

R. 15. 115.

46 leaves, in folio; Indian paper; Bengali character. Copied in the beginning of this century.

A fragment of the *Gâṇitâdhyâya*, with *Lakshmîdâsa's* commentary.

Begins:

अथ ग्रहादिनमानं विवक्षुर्युगमानमाह। खखाभ्रदंतसागरैर्युगाग्नियुग्मभूगुणैः। क्रमेण सूर्यवत्सरे कृतादयो युगाङ्घयः ॥ ३२ ॥ See Calcutta edit. of 1842, p. 12. Ends with the sûtra कोट्याहतैरंककृतेंदु *ibid.* p. 29. This corresponds with fol. 12*b*. l. 3, up to fol. 29*a*. l. 7 of the preceding MS.

R. 15. 116.

10 leaves, in oblong folio; Indian paper; Bengali character. Copied at the end of last century.

The *Bhagrahayutyadhikâra*, on the conjunction of the planets

with the stars, being the eleventh chapter of the *Gaṇitâdhyâya* of the Siddhântaṣiromaṇi, with Lakshmîdâsa's commentary.

Begins :

अथ ग्रहयुत्यधिकारो व्याख्यायते । तत्रादौ नक्षत्रध्रुवाः । अष्टौ ८ नखा २० नवगुणाः खभ्ररास्त्रिषट्का: etc.

R. 15. 117.

12 leaves, in folio; Indian paper; Bengali character. Copied about 1810.

The *Yantrâdhyâya* chapter of the Siddhântaṣiromaṇi, treating of the use of astronomical instruments, with Lakshmîdâsa's commentary.

Begins :

अथ यंत्राध्यायो व्याख्यायते । तत्रादौ तदारंभप्रयोजनमाह ।

Stops short at the end of the thirty-third sûtra.

R. 15. 118.

14 leaves, in folio; Indian paper; Devanâgari character. Copied in the beginning of this century by Kevalakṛishṇa (Kâṣmîrîpaṇḍita), from a MS. written in 1606 by Ṣrîpati.

The *Karaṇakutûhala*, or, as it is called in this MS., *Grahâgamakutûhala*, a treatise on practical astronomy, by Bhâskara, the son of Maheṣvara, composed, it seems, in 1183.

Begins:

गणेशं गिरं पद्मजन्माच्युतेशान् ग्रहान् भास्करो भास्करादींश्च नत्वा।
लघुप्रक्रियं प्रस्फुटं खेटकर्म प्रवक्ष्याम्यहं ब्रह्मसिद्धांततुल्यं ॥ १ ॥

The work is divided into ten chapters, and ends with the colophon:

आसीत्सज्जनधाम्नि विज्जलविडे शांडिल्यगोत्रो द्विजः
श्रौतस्मार्तविचारसारचतुरः सौजन्यरत्नाकरः।
ज्योतिर्वित्तिलको महेश्वर इति ख्यातः क्षितौ सैर्गुणी-
स्तत्सूनुः करणं कुतूहलमिदं चक्रे कविर्भास्करः ॥ १८ ॥
इतीह भास्करोदिते ग्रहागमे कुतूहले।
विदग्धबुद्धिवल्लभे सञ्जतसमायमक्रिया ॥ १९ ॥ १० ॥

Compare Oxford Catal., n. 774.

R. 15. 119.

50 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied towards the end of last century.

Foll. ३८–८६. A fragment of the *Siddhântatattvaviveka*, an astronomical treatise, by *Kamalâkara.*

Begins:

चापयोरित्यादि। एवं भावनयैवैक्यांतरचापसंबंधिकोटिज्यासिद्धिश्च।

Ends:

ह्रासं प्रयांतीमथ तां विलोक्य रवेर्विजानीहि पदं द्वितीयं।

The Grahaspashṭâdhikâra ends on fol. 40*a*.

Kamalâkara was the son of *Nṛisiṅha*, the author of the Vâsanâvârttika; and this fixes his date as the middle of the seventeenth century.

R. 15. 120.

21 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied in the beginning of the present century.

Grahalâghava Siddhântarahasya, principles of astronomy, composed in various metres in the year 1520, by *Gaṇeṣa* (daivajna) of Nandigrâma, a son of Keṣava.

Begins:

ज्योतिःप्रबोधजननी परिग्रोध्य चित्तं etc.

Edited in Calcutta in 1843.

1. Madhyamâdhikâra, fol. 3*a*.; 2. chandrasûryaspashṭîkaraṇa, fol. 4*a*.; 3. bhaumâdispashṭîkaraṇa, fol. 7*a*.; 4. lagnâdichhâyâyantrabhâgadiksâdhananâlikâbandhâdhikâra, fol. 10*a*.; 5. chandragrahaṇa, fol. 11*a*.; 6. sûryagrahaṇa, fol. 11*b*.; 7. parvânayana, fol. 13*a*.; 8. tithipatrâd eva grahaṇadvayam, fol. 13*b*.; 9. chandradarṣanâdhikâra, fol. 14*a*.; 10. udayâstâdhikâra, fol. 16*a*.; 11. grahachhâyâdhikâra, fol. 16*b*.; 12. nakshatrachhâyâdhikâra, fol. 17*b*.; 13. ṣṛingonnati, fol. 18*a*.; 14. grahayutyadhikâra, fol. 18*a*.; 15. pâtâdhikâra, fol. 19*a*.; 16. sarvâdhikâra, fol. 19*b*.

At the end of this chapter we find the following verses:

\- - - - - - - - गीतश्रुति-

यो ऽभूत्तौ ग्रिवगोपब्ज: सकलसच्छास्त्रार्थवित्केशव: ।

सूनुस्तस्य तदंघ्रिपद्मभजनाल्लब्धावबोधांशक:

स्पष्टं वृत्तविचित्रमल्पकरणं चैतद्गणेशो ऽकरोत् ॥

This is followed by a Panchâṅgâdhikâra.

The MS. is very indifferent, and copied from another, written by Madanamohanaka in 1745.

R. 15. 121.

27 leaves, in oblong folio; Indian paper; Bengali character. Copied towards the end of last century.

A part of a commentary (udâhṛiti) on the *Grahalâghava* of *Gaṇeṣa,* by *Viṣvanâtha* (daivajna), a son of *Divâkara* (daivajna). The introductory verse is in a very corrupt condition:

ग्रहलाघवस्य धरणीधीणीधयेशोधेभते सरीच्य धणदाकरोष्णक-
रयोः पर्यायपक्षाश्रितं । अयानसुध्रुवकान् रवींद्रग्रभ्रभृत्तुंगोन्नवान्
भाद्विकान् दृष्टिप्रत्ययकारकान् गणितवित् श्रीविश्वनाथो ब्रुवे ॥

Madhyamâdhikâra ends fol. 9*b*. The second chapter begins:

अथ रविचंद्रस्फुटीकरणपंचांगानयनाधिकारो व्याख्यायते ।

The third chapter begins on fol. 18*b*.:

अथ भौमादीनां स्पष्टाधिकारो व्याख्यायते । तत्र तावद्भौमादीनां शीघ्रफलांकानाह । खमष्ट मस्त इति । Breaks off in the commentary on the tenth verse.

From calculations made in the body of the work, it would appear that Viṣvanâtha composed it between 1612-1615.

R. 15. 122.

4 leaves, in oblong folio; Indian paper; Bengali character. Copied at the end of last century.

A fragment of a treatise called *Grahamanjarî,* in Anushṭubh verse, by an unknown author.

Begins:

यच्छास्त्रं सविता चकार विपुलैः स्कंधैस्त्रिभिर्ज्योतिषं
तस्योच्छित्तिभयात्पुनः प्रतियुगे संस्कृत्य खेटस्फुटं ।
भूयः सप्तमनोर्नृपैकयुगके २११६ वर्षे स्थिते वै गते
वेदाष्टाब्धि २८४ समे युगस्य तनुते चाखिलं ग्रहमंजरीं ॥[1]
सृष्टिवर्षा भवेयुश्च षष्ठ्यंकाग्निशराद्रयः ७५३९६० ।
शून्यषष्टिशराष्टाग्नियुग्मकं २३८५६०० भुवनो मनुः ॥

The Madhyamâdhikâra ends on fol. 2*b*.

R. 15. 123.

32 leaves, in oblong folio; Indian paper; Devanâgari character. Handwriting of about 1770.

Another copy of the *Grahamanjarî*, complete, with the exception of the first leaf. Contains three chapters: Madhyâdhikâra, fol. 2*b*. The second adhyâya, entitled Madhyaṣîghraṣodhanâdhikâra, begins:

नवाब्धिविपलाधिक्यं वेदवेदपलान्वितं ।
एकांशकं १ । ४४ । ४९ दिनैर्हेला कुजमध्यनियोजितं ॥

Ends fol. 3*a*. The third chapter begins:

पृथक्कृत्वा कुजादीनां मध्यं संमिश्रयेत्पुनः ।
वसुपंचरसांकाब्धिशतानि च यथाक्रमं ॥

Foll. 3*b*.-29*a*. contain astronomical tables.

R. 15. 124.

28 leaves, in folio; Indian paper; Bengali character. Copied in 1804.

Jyotiḥsiddhântasâra, a compendium of practical astronomy,

[1] The two last words are not correct.

in eight chapters, by *ṣukla-Mathurânâtha*, a native of Pâṭaliputra, in Mâlava. He wrote this book in Benares, by order of Râja Ḍâlachandra, in 1778, drawing his materials chiefly from Arabic sources. The introduction is wanting in this copy, which contains, however, a number of beautifully-drawn diagrams. The author says at the end:

पूर्वं यद्यपि संक्षितिस्त्रिदिवपद्मोतस्वतीरोधसि
श्रीमत्पाटलिपुत्रनामनगरे विद्वज्जनोपाश्रये ।
तथाप्यालमगंजनामसुपुरे ज्योतिर्विदा धीमता
वंशाद्रिः स्वपितामहस्य विमलश्चाजत्सदाचारिणः ॥ १११ ।
अन्वर्थं प्रथितं जगत्त्रय सदानंदाह्वयं बिभ्रतो
ह्यासीद्दस्यि तथाप्यनेकदिवसैः श्रीविश्वनाथाश्रया ।
काश्यां श्रीमदशेषपेशलधियां यस्य राज्ञां गुणै-
र्गुरुश्रीयुतडालचंद्रनृपतेः संगे विचित्रा स्थितिः ॥ ११२ ॥
तत्राहं etc. ॥ ११३ ॥ ११४ ॥ ११५ ॥
वेदाश्वनगभूमब्दे शाके ज्येष्ठसिते कुजे ।
समाप्तिमगमद्ग्रंथस्तिथौ विश्वसृजः शुभः ॥ ११६ ॥

इति श्रीमद्विविधविद्याविनोदविनोदितांतःकरणाखिलगोलगणितवि-द्यावलीनीराजितचरणपीठश्रीमद्गुरुनाथांघ्रिसरोजमधुपमालवीयशुक्ल-मथुरानाथविरचितो ज्योतिःसिद्धांतसारः समाप्तिमफाणीत् ॥

The name of the copyist was Haricha Miṣra.

R. 15. 125.

40 leaves, in 4to.; Indian paper; Devanâgari character. Copied about 1808.

Jyotiḥsiddhântasâra, by *Mathurânâtha*.

Begins:

सिन्दूरारुणभाभं कान्तं विघ्नस्य शर्म गणपाभं ।
मोदकपूरितवदनं सत्सुखासदनं नमस्यामः ॥ १ ॥

This copy is much inferior in comparison with the preceding, and has only empty spaces for the diagrams.

R. 15. 126.

16 leaves, in folio; Indian paper; Devanâgari character. Copied at the beginning of this century. On the title-page the entry: "From Major Wilford, 27 July, 1813."

The first sixteen chapters of the *Bṛihatsaṃhitâ* by *Varâhamihira.* Incorrect copy. At the end of several chapters the work is erroneously called Parâṣarasaṃhitâ.

The Bṛihatsaṃhitâ has been edited by Kern in the Bibliotheca Indica.

R. 15. 127.

75 leaves, in 4to.; Indian paper; Devanâgari character. Handwriting of the beginning of this century.

Parts of *Utpala's* commentary on the *Bṛihatsaṃhitâ* of *Varâhamihira.*

a. Fol. 1. Commentary on I. 1. Begins: यच्छास्त्रं सविता चकार विपुलै स्कंधै etc.

b. Foll. 2-45*a.* The second chapter complete. Begins: एवं स्वशास्त्रस्य सम्प्रदर्शनेनोत्कर्षं प्रदर्श्याधुना कीदृग्ज्योति:शास्त्रे धिकारी etc.

c. Foll. 45*a*.-56*a*. The third chapter complete. Begins: अथ आदित्यचारो व्याख्यायते तत्र तावत् परमतेनायनयोर्लक्षणमाह।

d. Foll. 57-61*a*. Commentary on VIII. 1, 2, 21, 22.

e. Fol. 61*a*. Explanation of XII. 21.

f. Foll. 62*a*.-64*b*. The thirteenth chapter complete.

g. Foll. 65*a*.-70*b*. Commentary on VIII. 3-19.

h. Foll. 71*a*.-75*b*. Miscellaneous extracts.

On the margin many notes in Bentley's handwriting.

R. 15. 128.

60 leaves, in oblong folio; Indian paper; Bengali character. Copied by Nilamani Daivavid in 1806.

The *Râjamârtaṇḍa*, ascribed to *Bhojadeva*. The author defines in this work the proper constellations under which the usual domestic ceremonies and the stated great festivals of the Hindus ought to be performed.

Begins:

यच्छास्त्रं सविता चकार विपुलैः स्कंधैस्त्रिभिर्ज्योतिषं
तस्योच्छित्तिभयात्पुनः कलियुगे संसृत्य यो भूतलं।
भूयः स्वल्पतरं वराहमिहिरव्याजेन सर्वं व्यधा-
दित्थं यं प्रवदंति योगकुशलास्तस्मै[1] नमो भास्वते॥ १॥
पूर्वाचार्यमतेभ्यो यद्यच्छ्रेष्ठं लघुस्फुटं वीजं।
तत्तदिहांगिकमहं रहस्यमभ्युद्यते वक्तुं॥ २॥
वैद्यः पुरोहितो मंत्री दैवज्ञस्च चतुर्थकः।
प्रातःकालेषु द्रष्टव्या नित्यं हि श्रियमिच्छता॥ ३॥

[1] योगकुशलं तस्मै MS. The whole verse is borrowed from Bhaṭṭotpala.

पुरोधा गणको मंत्री वैद्यश्चापि चतुर्थकः ।
एते राज्ञा सदा पोष्याः छक्रेणापि स्त्रियो यथा ॥ ४ ॥
गतश्रीर्गणकान्द्वेष्टि गतायुश्च चिकित्सकान् ।
गतश्रीश्च गतायुश्च ब्राह्मणान्द्वेष्टि भारत ॥ ५ ॥
देवता यत्र पूज्यंते सांवत्सरपुरोहिताः ।
गुरवो ग्रहनचत्रं तदायुर्भूतिलक्षणं ॥ ६ ॥
यागे विवाहे व्रतदानहोमे शांत्यादिपुंसवनजन्मगृहार्घ्यकाले ।
यः पूजयेद्ग्रहगणं गणकावतीर्णं लक्ष्मीक्रियाफलमलं लभते ध्रुवं सः ॥ ७ ॥

grahâbhidhâna, fol. 1*b*.; nakshatrâbhidhâna, fol. 2*b*.; nakshatra-devatâbhidhâna, fol. 2*b*.; râṣisamjnâ, fol. 3*a*.; râṣinakshatravibhâga, fol. 3*a*.; kendrâdisamjnâ, fol. 3*b*.; strîṣuddhichintâ, fol. 3*b*. [nava-pushpavatîsnâna, fol. 3*a*. l. 1]; vâlabandha, fol. 4*b*.; nisheka, fol. 5*a*.; puṃsavana, fol. 6*a*.; jâtakarishṭinirṇaya, fol. 6*a*.; gaṇḍa-chintâ, fol. 7*a*.; bhâvaphala, fol. 8*a*.; graharûpabheda, fol. 8*b*.; rishṭibhanga, fol. 8*b*.; grahâṇâm balâbalachintâ, fol. 9*a*.; grahâṇâm ishṭânishṭaphalachintâ, fol. 9*a*.; veṣyâdiyoga, fol. 9*b*.; vṛiddhiṣrâddha, fol. 10*a*.; nâmakaraṇa, fol. 10*a*.; nishkramaṇa, fol. 10*b*.; tâmbûla-bhakshaṇa, fol. 10*b*.; annaprâṣana, fol. 11*b*.; chûḍâkaraṇa, fol. 12*b*.; karṇavedha, fol. 13*b*.; vidyârambha, fol. 13*b*.; vratabandhapaṭala, fol. 16*b*.; vivâhe varshaṣuddhiḥ, fol. 19*b*.; vivâhe raviṣuddhiḥ, fol. 20*b*.; vivâhe bṛihaspatiṣuddhiḥ, fol. 21*a*.; vivâhe chandraṣuddhiḥ, fol. 22*a*.; ashṭavargaṣuddhichintâ, fol. 22*a*.; vivâhe târâṣuddhiḥ, fol. 22*b*.; vivâhe mâsâdiṣuddhiḥ, fol. 22*b*.; yoṭakavidhi, fol. 24*a*.; vivâhe lagnapaṭalaḥ, fol. 25*a*.; godhûliprakaraṇa, fol. 26*a*.; saptaṣalâ-kachakravidhi, fol. 26*b*.; krûrayutakrûradvayamadhyagatachandra-chintâ, fol. 26*b*.; râhuvedharâhuyutachandrachintâ, fol. 26*b*.; jâ-mitrachintâ, fol. 27*a*.; chandrabalapraṣaṅsâ, fol. 27*a*.; târâbala, fol. 27*b*.; târakochchheda, fol. 27*b*.; navavadhûgamana, fol. 27*b*.; pratiṣukrachintâ, fol. 28*a*.; vastraparidhâna, fol. 28*b*.; yâtrâyâṃ tithikaraṇaguṇâḥ, fol. 29*a*.; yâtrâyâṃ vâraphalam, fol. 29*a*.; yâtrâyâṃ nakshatraguṇaḥ, fol. 30*a*.; yâtrâyâṃ lagnaphalam, fol.

30*b*.; yâtrâyâṃ navâṅṣaphalam, fol. 30*b*.; yâtrâyâṃ grahaṣuddhiḥ, fol. 31*a*.; yâtrâyâṃ digbaladikpatichintâ, fol. 31*b*.; yâtrâyâṃ bhangayogaḥ, fol. 31*b*.; vyatipâtâdidushṭadinachintâ, fol. 32*a*.; yâtrâyâṃ mâsaṣuddhiḥ, fol. 32*a*.; prasthânavidhi, fol. 32*b*.; yâtrâyâṃ ṣakunaphalam, fol. 33*a*.; yâtrâyâm aṣubhaphalam, fol. 33*a*.; nâḍînakshatradoshachintâ, fol. 33*b*.; nâḍîdoshaṣânti, fol. 33*b*.; târâprâyaṣchitta, fol. 34*a*.; vâstulakshaṇa begins fol. 34*a*.; nishiddhavṛikshâḥ, fol. 34*b*.; vâstulakshaṇa, fol. 35*b*.; gṛihârghavidhi, fol. 36*b*.; pratishṭhâvidhi, fol. 38*a*.; kûpakhananavidhi, fol. 38*a*.; vṛiksharopaṇa, fol. 38*b*.; devatâghaṭana, fol. 38*b*.; kṛishiprakaraṇa, fol. 40*a*.; navânnabhakshaṇa, fol. 40*a*.; bhaishajyabhakshaṇa, fol. 40*b*.; ârogyasnâna, fol. 40*b*.; dhanurveda, fol. 40*b*.; nṛityârambha, fol. 40*b*.; virechana, fol. 40*b*.; vâjigajârohaṇa, fol. 41*a*.; ṣayanâsanabhogachintâ, fol. 41*a*.; dantidantachheda, fol. 41*a*.; vâjikârya, fol. 41*a*.; guṇârjanavidhi, fol. 41*a*.; gochâlana, fol. 41*a*.; ṣravaṇâchintâ, fol. 41*b*.; dûshitanakshatrachintâ, fol. 41*b*.; bhadrâkaraṇa, fol. 42*b*.; yogabalâbalachintâ, fol. 43*a*.; janmanakshatramâsâdau vihitakarmachintâ, fol. 43*b*.; siddhiyoga, fol. 43*b*.; amṛitayoga, fol. 44*a*.; dagdhadina, fol. 44*a*.; mâsadagdhadina, fol. 44*a*.; bhogârthasnânanishedha, fol. 44*b*.; gurvâdityadoshachintâ, fol. 44*b*.; guruṣukrâstachintâ, fol. 44*b*.; bâlavṛiddhasaṃdhyâgataṣukraguruchintâ, fol. 45*a*.; dvirâshâḍhachintâ, fol. 46*b*.; tryahasparṣâdiviveka, fol. 47*a*.; amâvâsyâdiphalachintâ, fol. 47*b*.; ekâdaṣîvratavidhi, fol. 48*b*.; saptamyarkavrata, fol. 48*b*.; vishṇuṣayanotthânachintâ, fol. 49*a*.; manasâ devyutthânam, fol. 49*a*.; ambuvâchî, fol. 49*b*.; yugâdyachintâ, fol. 49*b*.; agastyârgha, fol. 50*a*.; ṣravaṇadvâdaṣî, fol. 50*a*.; budhâshṭamî, fol. 50*b*.; rohiṇyashṭamî, fol. 51*a*.; haritâlikâ, fol. 51*b*.; ṣakrotthâna, fol. 53*a*.; aparapakshâṣauchachintâ, fol. 54*b*.; durgotsava, fol. 55*a*.; nîrâjanavidhi, fol. 55*a*.; kojâgara, fol. 55*a*.; sukharâtrikâ (âṣvine mâsi), fol. 56*a*.; pretachaturdaṣî, fol. 56*a*.; bhrâtṛidvitîyâ, fol. 56*b*.; kârttikî, fol. 56*b*.; âkâṣapradîpa, fol. 56*b*.; kârttikasnâna, fol. 56*b*.; kshetrapaurṇamâsî, fol. 57*a*.; ṣrîpanchamî, fol. 57*a*.; mahâmâghî, fol. 57*a*.; mâghasnâna, fol. 57*a*.; mâghasaptamî, fol. 57*a*.; tulâparîkshâ, fol. 57*b*.; mâghaparvâṇi, fol. 57*b*.; phâlgunamâsaparvâṇi,

fol. 58*a.*; aṣokâshṭamî (chaitre), fol. 58*a.*; chaitravalî, fol. 58*b.*; mahâjyaishṭhâdîni, fol. 59*a.*; daṣaharâ, fol. 59*a.*; araṇyashashṭhî, fol. 59*a.*; saṃkrântinirṇaya, fol. 60*a.*

Incidentally, the author quotes the opinions of other writers, mostly belonging to the class of lawgivers: Angiras, fol. 18*a.*; Garga, fol. 15*b.*, 16*a.*, 18*a.*, 21*a.*, 22*a.*, 26*a.*; Gârgya, fol. 32*a.*; Gautama, fol. 3*b.*, 18*a.*, 32*b.*; Chûḍâmaṇijyotishaṣâstra, fol. 32*b.*; Daksha, fol. 19*a.*; Devala, fol. 18*b.*; Nârada, fol. 18*b.*; Parâṣara, fol. 15*b.*, 18*a.*, 22*a.*, 38*a.*; Bharadvâja, fol. 32*a.*; Bhâguri, fol. 25*b.*; Bhṛigu, fol. 18*a.*, 32*a.*; Manu, fol. 18*a.*; Mâṇḍavyaṣishyâḥ, fol. 22*b.*; Yavanâḥ, fol. 3*b.*, 32*b.*; Yavanâdhipati, fol. 9*a.*; Yâjnavalkya, fol. 18*a.*; Varâhamihira, fol. 18*a.*, 21*a.*; Vasishṭha, fol. 32*a.*; Vâtsya, fol. 16*b.*, 18*b.*; Vyâsa, fol. 19*a.*, 21*b.*, 22*a.*; Ṣaunaka, fol. 19*a.*; Satyâchârya, fol. 31*a.*; Hârîta, fol. 3*b.*, 18*b.*

Fol. 17. is a duplicate of the contents of fol. 16*b.*

The Library of the India Office has two copies of the same work, numbered 981 and 2299, both differing from our MS. chiefly by giving additional matter.

R. 15. 129.

7 leaves, in folio; Indian paper; Bengali character. Copied at the end of last century.

The first five chapters of the *Jyotisharatnamâlâ*, an astrological treatise, by *Ṣrîpati-bhaṭṭa.*

Begins:

प्रभवविरतमध्यज्ञानबंध्या नितान्त
विदितपरमतत्त्वा यच ते योगिनो पि ।
तमहमिह निमित्तं विश्वजन्मात्ययाना-
मनुमितमभिवंदे भयहैः कालमीशं ॥ १ ॥

See Oxford Catal., p. 331.

R. 15. 130.

119 palm-leaves, in oblong shape; Bengali character. Copied in 1719.

The *Jyotistattva*, by *Raghunandana*, a son of *Hariharabhaṭṭa*.

Begins:

प्रणम्य सच्चिदानंदं भास्करं जगदीश्वरं ।
ज्योतिःशास्त्रेषु तत्त्वानि वक्ति श्रीरघुनंदनः ॥
राश्यादिनिर्णयस्तत्र चंद्रादेश्च प्रतिक्रिया ।
प्रकीर्णं सर्वतोभद्रं बालाद्युपयमस्तथा ॥
गर्भाधानं सवः पुंसां सीमंतो जातभद्रता ।
जातनामकनिष्क्रामक्रियान्नाशनचूडकाः ॥
कर्णवेधस्तथा विद्यारंभोपनयनिर्णयः ।
गृहाद्यं कृषिराज्ञत्वं यानं वाच्यं सतां मुदे ॥

Raghunandana's subject in this treatise is to show the bearing of the heavenly bodies on the principal events of Hindu life. His materials are collected from a great number of authorities, but he chiefly follows the Râjamârtaṇḍa. He cites: Adbhutasâgara, p. 408.[1] Âdipurâṇa, 393. Âpastamba-sûtra, 383, 410. Âyurveda, 394. Âṣvalâyana, 354. Uṣanas, 308. Mahâ-Kapilapancharâtra, 388. *Karmaprakâṣa*, 343. Karmavipâka, by Ṣâtâtapa, 393. *Kalpataru*, 385, 387. Kâṣyapa, 348. Kûrmapurâṇa, 341, 382. *Kṛityachintâmaṇi*, 342, 348, 354, 355, etc. *Kṛityaratnâkara*, 399. Kauṣika, 392. *Garga*, 345, 347, 348, 355, 359, 379, 381, 414. *Vṛiddha-Garga*, 384. *Garga-saṃhitâ*, 408, 410. *Vṛiddha-Gârgya*, 381. Gobhila-sûtra, 379. Chintâmaṇi, 390 (see Kṛityachintâmaṇi). Chhandogapariṣishṭa, 411, 412. *Jyotiḥsârasaṃgraha*, 357, 360.

[1] The numbers refer to the Calcutta Edition of 1834 in 8vo.

Vyavahârasamuchchaya, 391. Vyâsa, 357, 359, 379, etc. Ṣankha, 411. Ṣankhalikhitau, 362, 380, 383. *Ṣatânanda*, 347. *Ṣatânanda*, author of the *Ratnamâla*, 349. Ṣâtâtapa, 357, 393; see Karmavipâka. Ṣâradâtilaka; see *Râghavabhaṭṭa*. Ṣivadharma, 382. Ṣaunaka, 379, 406, 411. *Ṣrîpati*, 359. *Ṣrîpati*, author of the *Ratnamâlâ*, 359, 381, 384. *Ṣrîpati*, author of the *Vyavahâranirṇaya*, 348, 350, 358, 407. *Ṣrîpati-saṃhitâ*, 360, 390. *Ṣrîpati-samuchchaya*, 341, 355. *Saṃvatsarapradîpa*, 413. *Saṃketakaumudî*, 355. Satyâchârya, 363, 368, 376. Sâṃkhyâyanagṛihya, 362. *Sârasaṃgraha*; see *Jyotiḥsârasaṃgraha*, 387. *Sârâvalî*, 393. *Sûryasiddhânta*, 347, 419. *Smṛitisâra*, 748. *Svarodaya*, 356, 358, 374, 397. Harivaṅṣa, 363, 394, etc. Hârîta, 355, 358, etc. Laghu-Hârîta, 383. Raghunandana lived most likely in the middle of the sixteenth century.

Vivâha ends fol. 33*a*.; garbhâdhâna, 37*a*.; puṃsavana, 39*b*.; sîmantonnayana, 40*a*.; nâmakaraṇa, 59*b*.; annaprâṣana, 61*a*.; chûḍâkaraṇa, 61*b*.; karṇavedha, 62*b*.; upanayana, 65*a*.; samâvartana, 66*a*.; gṛihapraveṣa, 72*a*.; kṛishikarman, 78*a*.; yâtrâ, 99*b*.

R. 15. 131.

73 leaves, in oblong folio; Bengali character. Transcribed at the commencement of this century from a MS. written by Devaṣarman in 1721.

Narapatijayacharyâ, the triumphal procession of Narapati; called also from its contents *Svarodaya*, the rising of the vowels, an astrological and mystic work by *Narapati*.

Begins:

अव्यक्तमव्ययं शांतं नितांतं योगिनां प्रियं ।
सर्वानंदस्वरूपं यत्तद्वंदे ब्रह्म सर्वगं ॥ १ ॥

मोहांधकारमग्नानां जनानां ज्ञानरश्मिभिः ।
कृतमुद्धरणं येन तं नौमि शिवभास्करं ॥ २ ॥
विविधविबुधवंद्यां भारतीं वंदमानः
प्रचुरचतुरभावं दातुकामो जनेभ्यः ।
नरपतिरिति लोके ख्यातनामाभिधाख्ये
नरपतिजयचर्यानामकं शास्त्रमेतत् ॥ ३ ॥
श्रुत्वाद्यौ यामलान्सप्त तथा युद्धजयार्णवं ।
कौमारीकौशलं चैव योगिनां योगसंभवं ॥ ४ ॥
रक्तचिमू[र्ति]कं चैव[1] स्वरसिंहं स्वरार्णवं ।
भूबलं गारुडं नाम लंपटं स्वरभैरवं ॥ ५ ॥
तंत्रबलंचताख्यं च[2] सिद्धांतं जयपद्धतिं ।
पुस्तकेंद्रं पटौकश्रीदर्पणं ज्योतिषार्णवं ॥ ६ ॥
मंत्रतंत्राख्यनेकानि कूटयुद्धानि यानि च ।
तंत्रयुक्तिं च विज्ञाय विज्ञानं बहुवानलं ॥ ७ ॥
एतेषां सर्वशास्त्राणां ज्ञातसारो ॰हमात्मना ।
सारोद्धारं प्रवक्ष्यामि सर्वमंत्रानुकंपया (?) ॥ ८ ॥
हस्त्यश्वरथपादातिः पूर्णा यद्यपि वाहिनी ।
तथापि भंगमाप्नोति नृपे हीनस्वरोदये ॥ ९ ॥ etc.

The greater part of the work is taken up with a description of the prognostics which are to be derived from the peculiar arrangement of the letters of the alphabet in a number of circles (chakra), these letters being placed in a mystical relation towards planets, vital arteries, regions, and other things. The whole is divided into seven chapters.

I. *Ṣâstrasaṃhâra.*

[1] रक्ताचं तंत्रमुख्यं च London MS. [2] तंत्रं यथागं दाचं च Lond.

II. *Svarabalodaya*, fol. 4*b*. Begins: अथातः संप्रवक्ष्यामि ख्याता ये ब्रह्मयामले यामले । मात्रादिभेदभिन्नानां स्वराणां षोडशोदयाः ।

III. *Chaturaṣitichakraviveka*, fol. 13*b*. अथातः संप्रवक्ष्यामि चक्रं त्रैलोक्यदीपकं । विख्यातं सर्वतोभद्रं सद्यःप्रत्ययकारकं ॥ ऊर्ध्वगा दश विन्यस्य तिर्यग्रेखास्तथा दश । एकाशीतिपदं चक्रं जायते नात्र संशयः ॥ अकारादिस्वराः कोष्ठे ईशादिविदिशि क्रमात् । सृष्टिमार्गेण दातव्याः षोडशैवं चतुर्भ्रमं ॥ कृत्तिकादीनि धिष्ण्यानि पूर्वाशादि लिखेत्ततः । सप्त सप्त क्रमादेतान्यष्टाविंशतिसंख्यया ॥

IV. *Bhûbalâkhyâna*, fol. 50*b*. अथातः संप्रवक्ष्यामि भूबलानि समासतः । चतुर्विधेऽपि संग्रामे यत्र स्याद्विजयी नृपः ॥ चैत्राद्यमीशवा-यव्ये रक्षोग्नींद्रधनाधिपे । वारुण्यां दक्षिणे रुद्रे वायौ राक्षसपावके ॥ योड्रीभूमिरियं ख्याता या ख्याता ब्रह्मयामले । चतुर्विधेऽपि संग्रामे जयदा पृष्ठदक्षिणे । इत्योड्रीभूमिः ॥

V. *Balasaṃgraha*, fol. 58*a*. पुनरन्यत्प्रवक्ष्यामि मंत्रयंत्रादिकं बलं । यस्य प्रभावतो युद्धे दुर्बलस्य बलं भवेत् ॥

VI. *Tâtkâlikaṣaṣânkâdinirṇaya*. fol. 65*b*. अथातः संप्रवक्ष्यामि तत्कालेंदुं परिस्फुटं । येन विज्ञायते सर्वं त्रैलोक्यं सचराचरं ॥ लाभा-लाभौ सुखं दुःखं जीवितं मरणं तथा । जयः पराजयः संधिर्गमा-गमविनिश्चयः ॥

VII. Fol. 69*a*. *Grahaṣântikavidhâna*, fol. 69*a*. अथातः संप्रवक्ष्यामि यदुक्तं ब्रह्मयामले । सप्तांगराज्यलोकानां वृद्ध्यर्थं ग्रहशांतिकं ॥ ग्रहपीडा भवेद्यस्य युद्धकाले महीभृतः । तेन युद्धं न कर्तव्यमित्युक्तं ब्रह्मयामले ॥

चाक्रांते देयदुर्गे वा समायाते ॰रिसंकटे । स्ववशं येन योद्धव्यं तस्यार्थे ग्रांतिकं वदेत् ॥

Narapati was also the author of a *Jyotishkalpavṛiksha*, which he mentions on fol. 4*b*. गणितं निखिलं ज्योतिष्कल्पवृक्षे मयोदितं । The passages cited in Raghunandana's Jyotistattva from the *Svarodaya* are taken from the present book. Another copy of the same work is found in the Library of the India Office, n. 744.

R. 15. 132.

8 leaves, in oblong folio; Indian paper; Bengali character. Handwriting of about 1790.

A fragment of the *Jâtakârṇava*, a treatise on nativities by an unknown author. The first four leaves are wanting. Fol. ५ begins:

१८ १९ २०
पंचचंद्रा १५३४ महादेवरसेंद्रवस १६११ नागाष्टभूपा १६८७ खरसा-
२१
मचंद्रा १७६० etc.

Fol. 7*a*. Iti Jâtakârṇave grahasphuṭâdhikâraḥ. The following chapter begins: नवतिथयो १५९ ष्टि १६ विभक्ताः पंच रसा६५ वसु ८ हतद्रा १० चिह्नता etc. Breaks off on fol. 8*a*. with the words: द्विने ग्रस्ते गतगम्यनाड्यौ । श्रीमान् Varâho वदति स्फुतथा ॥

R. 15. 133.

5 leaves, in oblong folio; Indian paper; Devanâgari character. Copied in 1796.

Jâtakapaddhati, a manual for calculating nativities, composed

by *Keşava* of Nandigrâma. Contains forty-two stanzas, or with the deduction of the colophon, forty only.

Begins:

नत्वा विघ्नपशारदाच्युतशिवब्रह्मार्कमुख्यान्ग्रहा-
न्कुर्वे जातकपद्धतिं स्फुटतरां ज्योतिर्विदां प्रीतये ।
यैः स्पष्टतरोऽत्र जन्मसमयो वेद्योऽत्र खेट (sic) स्फुटा
यत्पचे हि घटंत उद्गम दृहास्त्र र्वै सषड्ढः स च ॥

Compare Oxford Catal., pp. 336, 337, 349, and Berlin Catal., p. 260.

R. 15. 134.

10 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied in 1745.

This MS. consisted formerly of fourteen leaves, of which १, २, ९, १० are now lost. It contains the *Kâlâchakrajâtaka*, giving an exposition of the astrological consequences resulting from the various positions of heavenly bodies. In Anushṭubh metre. Both from the circumstance that the tract is delivered in shape of a dialogue between Îşvara and Devî (Pârvatî), and from its careless language, we may conjecture that it forms part of one or other Tantra. The following passages will serve as examples:

Fol. 1*a*. ग्रहाणामायुषं वक्ष्ये कालचक्रेऽप्युदीरितं । सूर्यस्य पंच वर्षाणि शशांकस्यैकविंशतिः ॥ कुजस्य सप्त वर्षाणि बुधस्य च नवाष्टकाः । शनिस्त्वत्वारि वर्षाणि आयुर्दायमिति स्मृताः ॥ Fol. 2*a*. Iti Kâlachakrajâtake daşâkramaḥ । एवमायुःपरिज्ञानं देहजीवौ प्रकीर्तितौ । सव्ये तु प्रथमांशोऽत्र देहमित्यभिधीयते ॥ Fol. 3*b*. Athântardaşâ-

phalam। ईश्वर उवाच। अथतो देवदेवेशि अंशकांतर्दशाफलं। यथाविधि प्रवक्ष्यामि श्रूयतां कमलानने॥ प्रथमांशे वधभौम (sic) ज्वरस्य व्रणसंभवः। बुधशुक्रेंदुजीवेषु वस्त्राभरणमादिशेत्॥ Fol. 7*b.* Iti savyadaṣâphalam, athâpasavyadaṣâphalâni।

Ends on fol. 10*b.* with the lines: वृश्चिक। चिंतिता (chintâ) शोकसमायुक्ता मंदे भौमदशागमे॥ मीनः। नगरग्रामनाथत्वं मंदे जीवदशागमे॥ इति कालचक्रं समाप्तं॥

R. 15. 135.

4 leaves, in oblong folio; Indian paper; Bengali character. Copied after 1790.

The eleventh chapter of the Uttaratantra or supplementary part of the *Rudrayâmala,* treating of the astrological prognostics to be derived from certain respirations.

Begins:

एकादशे च पटले शुद्धप्रश्नार्थनिर्णयं। भावेन लभ्यते सर्वं भावाधीनमिदं जगत्। भावं विना महाकाल न सिद्धिर्जायते क्वचित्। पशुभावाश्रयाणां च अश्वोदयकालतः। दशदंडाश्रितं कालं प्रश्नार्थं कोमलं प्रभो। चक्रं द्वादशराशेश्च मासद्वादशकस्य च। दशदंडे विजानीयाज्ज्ञाताभावं विचक्षणः। अनुलोमविलोमेन पंचस्वरविभेदतः। बाल्यकैशोरसौंदर्यं यौवनं वृद्धसंज्ञकं। अस्तमितं क्रमाज्ज्ञेयं विधिपंचस्वरः स्वरं।

The title at the end is as follows:

इति रुद्रआमले उत्तरतंत्रे महातंत्रोद्दीपने भावपूष्णार्थ (sic) बोधनिर्णये पशुभावविचारे सारसंगिते। सिद्धमंत्रप्रकरणे भैरवीभैरवसंवादे एकादशः पटलः॥

R. 15. 136.

3 leaves, in oblong folio; Indian paper; Bengali character. Transcribed about 1800.

Panchângasâdhana, on the five topics of an almanac.

Begins:

श्रीपार्वत्युवाच । अथ यत्तिथिवारर्क्षं त्वया संप्रस्फुटीकृतं । पुरा श्रुतं तद्देवेश त्वधुनान्यप्रकारकं ॥ पंचांगसाधनज्ञानं यदि मे ऽस्ति कृपा प्रभो । पुनश्च श्रोतुमिच्छामि तव श्रीमुखपंकजात् ॥ ईश्वर उवाच । शृणु देवि प्रवक्ष्यामि भक्तानुग्रहकारिणि । पुनश्च कथयिष्यामि तव प्रीति-वशादिह ॥

This is a part of the seventeenth paṭala of the Grahayâmala, a work consisting of eighteen paṭala. The whole work—a mixture of science and mysticism—is preserved in the Library of the India Office, n. 981, and begins with the verses:

ओं परं विधयो ऽकाशास्ते परं विष्णवो नव । परमाः शंकरा यूयं ओं ब्रह्मभ्यस्तु वो नमः ॥ नत्वा कादिग्रहान्देवि लोकानां हितकाम्यया । वागीश्वरीं वंदमानस्तनोमि ग्रहयामलं ॥

R. 15. 137.

24 leaves, in oblong 8vo.; European paper; Bengali character.

A Calendar for Ṣâka 1722, *i.e.,* 1800 of our æra.

R. 15. 138.

Three volumes in one, in small oblong 8vo.; Devanâgari character. Copied in 1803.

Siddhântasâra Kaustubha, a translation of the Almagest,

made in 1730 by *Jagannâtha* for Jayasinha, king of Jayapura. The translation seems to have been made through the medium of the Arabic. See W. Hunter, in As. Res. V. 209, and Oxford Catal. n. 797. This copy is very incorrect.

Vol. I., 51 leaves. Begins:

गणाधिपं सुरार्चितं समस्तकामदं नृणां। प्रशस्तभूतिभूषितं स्मरामि विघ्नवारणं ॥ १ ॥ लक्ष्मीनृसिंह etc. ॥ २ ॥ श्रीगविंदसमाह्वया etc. ॥ ३ ॥ राजाधिराजो जयसिंहदेवः श्रीमत्स्वदेशाधिपतिश्च सम्राट्। श्रीरामपदांबुजसन्नचित्तो यज्वा सदा दानरतः सुशीलः ॥ ५ ॥ गोब्राह्मणदिद्यंत्रे etc. ॥ ६ ॥ स धर्मपालो गणितप्रवीणाज्ज्योतिर्विदो etc. ॥ ७ ॥ ग्रंथं सिद्धांतसम्राजं समाज्ञापयति स्फुटं। तुष्ट्यै श्रीजयसिंहस्य जगन्नाथाह्वयः कृतो ॥ ८ ॥ Aravîbhâshayâ grantho Mijostînaka sthitaḥ । छात्राणानां (or छात्राणाकानां) सुबोधाय गीर्वाण्या प्रकटीकृतः ॥ ९ ॥

The translation contained 13 books, 141 chapters, and 196 mathematical figures, which numbers agree fairly with the Greek original. The first book extends to fol. 31*b*.; the second to 51*a*.

Vol. II., 122 leaves. Book 3, foll. 1-19*b*. The fourth book continues up to the sixth chapter, fol. 32*b*. Beginning from that page, almost up to the end of the volume, we find matter belonging to Hindu astronomy. This part is Jagannâtha's own work. He mentions and cites in this section *Batlamyûsh* Yavanâchârya (Ptolemy), *Ulûgbeg* of Samarkand, *Jayasinha*, *Phâmâmû*.[1]

Vol. III., 78 leaves. Foll. 1-22*a*. Begins with the fifth chapter of the ninth book. Foll. 22*a*.-30*a*. tenth book. Foll. 30*a*.-47*a*. eleventh book. Foll. 47*a*.-65*a*. twelfth book. The end of the thirteenth is wanting.

[1] In a previous chapter, fol. 17*a*., he mentions an æra of Sikander, and another of Vushṇunâssar.

R. 15. 139.

66 leaves, in oblong 8vo.; Indian paper; Devanâgari character. Copied in 1803.

Foll. 1-8. A chapter on the use of circular instruments in astronomy.

Begins:

अथ सर्वदेशी अरकालीयंत्रं लिख्यते प्रथम अभीष्टं वृत्तं कार्यं तन्नां-
म्रांकितं पूर्वपररेखांकितं ऊर्द्धाधररेखांकितं च कार्यं

Foll. 9–66. A translation from the Arabic of Euclid's Geometry, in three books, accompanied by a commentary. The first book begins:

अथ उकाराख्यो ग्रंथ सावजूसयूसकृतो लिख्यते । तत्रास्य चयो-
-ध्याया एकोनषष्टितुल्यानि ५९ क्षेत्राणि संति परं च क्वचित्पुस्तके
-ष्टपंचाश ५८ मितान्येव संति तत्र अयोजनद्वयस्यैकक्षेत्रमेव कृतं ।

idaṃ *Yûnânî-bhâshâtaḥ* Arababhâshâyâm *Abulaachchâsaahasasyâ-jnayâ Kustâvivirûkâvâlvahvî*-saṃjnena tṛitîyâdhyâyasya panchamakshetraparyantaṃ grathitam. Idaṃ *Sâvitavinikusai*-saṃjnena ṣodhitaṃ. *Narastra*-saṃjnena ṭîkâ kṛitâ. Seyaṃ saṃkṛitaṣabdaîr (*read* saṃskṛitaṣabdair) *Nayanasukhopâdhyâyair* nibadhyate ||

The translator into Sanskrit was, therefore, *Nayanasukha*. The first book ends fol. 20*b*., and bears the colophon: iti gola-Ukara-vichâre prathamâdhyâyaḥ. The third book begins on fol. 44*a*. The whole ends with these words: Idam Arâbî-bhâshâta *Âbida*-saṃjnaiḥ kathita-Nayanasukhopâdhyâyaiḥ Saṃskṛite grathitam. Ity Ukaraṃ Sâvajûsayûsasaṃjnasya samânam.

R. 15. 140.

41 leaves, in oblong folio; Indian paper; Bengali character. Copied in 1791.

The thirteenth and fourteenth chapters of the *Gaṇitapâṭî Kaumudî*, a work on arithmetics, written by *Nârâyaṇa*, a son of Nṛisiṅha, in 1356. The thirteenth chapter, called *ankapâṣa*, on the combination of numerals, begins:

अथांकपाशमाह। अथ गणकानंदकरं संक्षेपादंकपाशकं वक्ष्ये। नियतं नियन्तमत्सरवंतो दुष्टाः कुगणका ये ॥ २ ॥ भरते छंदःशास्त्रे वैद्ये माल्यक्रियासु गणिते च। शिल्पे ऽप्यस्त्युपयोगस्तहानमथपाशेन ॥ २ ॥[1] चयपंक्तिश्च (व्यंतरपंक्तिश्च) व्यंतरपंक्तिर्वैशेषिकी च सार्पिणिका। पंक्तिर्लौकिकाख्या ततश्च सामासिका पंक्तिः ॥ ३ ॥ पातालाख्या पंक्तिः पंक्तिर्गुणकोभराभिधानी च। आभ्यासिका च पंक्तिः सूचीपंक्तिः खंडसूची च ॥ ४ ॥ यौगिकसंज्ञा पंक्तिः खंडितमेरुस्ततः पताका च। मेरुस्तिमिमेरुरथो लडूक इत्यादिकरणानि ॥ ५ ॥ संख्याप्रत्यय आवृत्तिस्ततश्चार्धांकसंयुतिः। सर्वयोगांकपातश्च प्रस्तारप्रत्ययस्ततः ॥ ६ ॥ नष्टोद्दिष्टे तथा स्थानभेदसंख्याविचारणं। अंतिमाद्येकवृद्धयोगभेदप्रसाधनं ॥ ७ ॥ निरेकैकेकद्व्येकत्र्येकादीनां च साधनं। एकांतं द्व्यंतरस्त्र्यंतचतुरंतादिसाधनं ॥ ८ ॥ इत्यादिप्रत्यये ऽपि प्रत्येकं ते त्वनेकधा। स्वस्वोपयोगिसन्नैस्तान्वक्ष्ये स्फुटतरं यथा ॥ ९ ॥

The fourteenth chapter, called *bhadragaṇita*, treating of the construction of magic squares, begins on fol. 23*a.*:

अथ त्रिभुवनगुरुणोपदिष्टमीशेन नमभिभद्राय (read माणिभद्राय)। कौतुकिने भूताय श्रेणीसंबंधि सन्नणितं ॥ १ ॥ सन्नणकचमत्कृतये यंत्र-

[1] Corrupt.

विद्वां प्रीतये कुगणकानां। गर्वच्छित्त्यै वक्ष्ये तत्सारं भद्रगणिताख्यं ॥ २ ॥ समगर्भविषमगर्भे विषमं चेति त्रिधाभवद्भद्रं । संकीर्णमंडले ये ते उपभद्राभिधे ख्यातं ॥ ३ ॥

The author concludes with the following magniloquent colophon:

आसीत्सौजन्यदुग्धांबुधिरवनिसुरश्रेणिमुख्यो जगत्यां
प्रख्यः श्रीकंठपादद्वयनिहितमनाः शारदाया निवासः।
श्रौतस्मार्तार्थवेत्ता सकलगुणनिधिः शिल्पविद्याप्रगल्भः
शास्त्रे शास्त्रे च तर्के प्रचुरतरगतिरादिसिंहो नृसिंहः ॥ १ ॥
तत्सूनुरस्ति गणितार्णवकर्णधारः
श्रीशारदाप्रचुरलब्धवरप्रसादः।
नारयणः पृथुयशा गणितस्य पाटीं
श्रीकौमुदीमिति मुदे गुणिनां प्रचक्रे ॥ २ ॥
यावत्सप्त कुलाचलाः क्षितितलं यावच्च सप्तार्णवा
यावत्सूर्यमुखा ग्रहाश्च गगनं यावद्ध्रुवस्तारकाः।
स्थेयात्तावदियं सदोदितवती श्रीकौमुदीकौमुदी
पूरः स्वच्छयशःप्रवाहसुभगो नारायणं दीष्कृतं ॥ ३ ॥
नारायणाननसुधाकरमंडलस्थां
चातुर्यसूक्तिरचनामृतबिंदुवृंदां।
प्रीत्यैव सज्जनचकोरगणाः पिबंतु
श्रीकौमुदीं मुदितकुमुदः सदैतां ॥ ४ ॥
गजनगरविमितशाके १२७८ दुर्मुखवर्षे च बाहुले मासि।
धातृतिथौ कृष्णदले गुरौ समाप्तिं गतं गणितं ॥ ५ ॥

इति श्रीसकलकलानिधिनृसिंहनंदनगणितविद्याचतुराननारायणपं-डितविरचितायां गणितपाट्यां कौमुद्याख्यायां भद्रगणितं नाम चतुर्दशो व्यवहारः ॥

R. 15. 141.

18 leaves; Indian paper; mostly in the Bengali character.

Fragments of various works.

Fol. 1. The beginning of the seventh skandha of the *Bhâgavata-purâṇa*, with Ṣrîdhara's commentary.

Fol. 2. The end of the twenty-second chapter of the *Devîmâhâtmya.*

Fol. 3. A fragment of a grammatical commentary.

Foll. 4-5. The commencement of the *Jyotiḥsâra*, by *Râghavendra.*

Begins:

नत्वा — — — मज्ज्ञानतमो -पहं । तन्यते राघवेंद्रेण ज्योतिःसारो बुधप्रियः ॥ सितेंदुबुधजीवानां वाराः सर्वत्र शोभनाः । भानुभूसुतमंदानां शुभकर्मसु केष्वपि ॥

Foll. 6-7. Two amulets: the first contains a blessing, the second a curse.

Foll. 8-18. An astronomical tract, in Bengali.

R. 15. 142.

208 leaves, in oblong 8vo.; Indian paper; Devanâgari character.

The *Padmapurâṇa*, a poem containing the history of Râmachandra, in Hindî; divided into 121 chapters.

Begins:

आदिनाथ बंदौं जिणरायचरणकमलसेऊँ मनलाय ।
श्रावकधर्मक्रियापरगास भव्यजीवकी पूरी आस ॥ १ ॥

The author's name was *Ḍabishena*, or *Rabishena;* he also bore the title *Sabhâchanda*, and composed this work in 1658.

By far the greater part of the leaves were transcribed about 1700; some defects are supplied by a later hand.

R. 15. 143.

50 leaves, in 4to.; Indian paper; Devanâgari character. Written in 1823 by Kâṣîdîn.

Geography and history of India, in the form of question and answer, for the use of native schools, in Hindustani.

R. 15. 144.

82 leaves, in 8vo.; Indian paper; Gujjarati character. Copied in 1610.

This volume contains a collection of poems in the Gujjarati language, amongst others one in praise of Râma, and another giving the history of Nala. They date from the middle of the sixteenth century.

This MS. was presented to Trinity College by Adam Bowen, in 1628. The former class-mark was R. 8. 31.

R. 15. 145.

65 leaves, in 4to.; Indian paper; Devanâgari and Zend character.

A Vocabulary, Zend and Sanskrit, arranged in alphabetical order. Foll. ४ and ५ are missing.

Dr. Mill has made the following entry on the fly-leaf: "Lexicon

Zendico-Sanscriticum. olim Feriduni Sacerdotis Ignicolae, dein a me emptum, ope Tahmurethi sacerdotis. Surat, Jan. 3, 1822."

R. 15. 146.

4 leaves, in 4to.; European paper; English character. Papermark of 1822.

A Vocabulary of the language spoken by the inhabitants of the hills in the vicinity of Râjmahali.

Begins:

above, *michga;* abuse, *karena;* after, *koak. wajee;* age, *koro akro;* angry, *rokerca;* answer, *bolee*; ant, *po,oak*; ant (white), *ema;* arm, *tatoo;* arrow, *chaerr;* asleep, *condre;* awake, *condrana.*

The total number of words contained in this Vocabulary is 358. Materials for the knowledge of the language are to be found in the fifth volume of the Asiatic Researches, and particularly in the Journal of the Asiatic Society of Bengal, November, 1848. The Râjmahali dialect is nearest allied to the Ûrâon, and it will be easy to trace its affinity to the languages of the Deccan, when we come into possession of more ample collections.

R. 15. 147.

An Essay on the Principles of Songskrit Grammar, containing the general doctrine of the roots, by Henry Pitts Forster, Senior Merchant on the Bengal Establishment.

This MS., in large folio, appears to be the first draft of his grammar, which, he says in the preface to the printed edition, was submitted to the perusal of the members of the College Council in

1804. The work was not printed till 1810, and then only the first part appeared. The MS. contains substantially the same matter as the printed book, but in a different order; the English has evidently been copied by a native clerk, who knew the language imperfectly; and the Sanskrit words are in Bengali characters. It contains, however, an unprinted chapter on the Unâdi Rules, and a Section on Prosody, referred to in the printed Introduction, p. xi. Mr. Forster died in September, 1815, and the MS. was presented to Trinity College Library by his brother, James Forster, A.M., Jan. 6, 1830.

PALI MANUSCRIPTS.

R. 15. 148.

142 palm-leaves, 19 inches by 2; 8 lines on a page; Burmese character. The copy was finished on the 1st day of the waxing moon of September, 1741.

Dhammasangani, the first of the seven books of which the Abhidhamma-piṭaka, or Doctrinal Section of the Sacred Canon of the Southern Buddhists, consists. The commencement of the Introduction *(mâtikâ)* is given in Burnouf and Lassen's "Essai sur le Pali," Paris, 1826, p. 190 ff; and the first passage of the explanatory comment in the Catalogue of the Or. MSS. of the Imper. Library of St. Petersburg, p. 635. For the sake of comparison with the St. Petersburg MS., which is written in Cambodian characters, the same passage is here transcribed.

कतमे धम्मा कुसला । यस्मी समये कामावचरं कुसलं चित्तं उप्पन्नं होति सोमनस्स सहगतं ञाणसम्पयुत्तं रूपारम्मणं वा सद्दारम्मणं वा गन्धारम्मणं वा रसारम्मणं वा फोट्ठब्बारम्मणं वा धम्मारम्मणं वा यं यं वा पनारब्भ तस्मिं समये फस्सो होति वेदना होति सञ्ञा होति चेतना होति चित्तं होति वितक्को होति विचारो होति पीति होति सुखं होति चित्तस्सेकग्गता होति सद्धिन्द्रियं होति विरियिन्द्रियं होति सतिन्द्रियं

होति समाधिन्द्रियं होति पञ्ञिन्द्रियं होति मनिन्द्रियं होति सोमनस्सिन्द्रियं होति जीवितिन्द्रियं होति सम्मादिट्ठि होति सम्मासङ्कप्पो होति सम्मावायामो होति सम्मासति होति सम्मासमाधि होति सद्धाबलं होति विरियबलं होति सतिबलं होति समाधिबलं होति पञ्ञाबलं होति हीरिबलं होति ओत्तप्पबलं होति अलोभो होति अदोसो होति अमोहो होति अनभिज्झा होति अब्यापादो होति सम्मादिट्ठि होति हीरि होति ओत्तप्पं होति कायपस्सद्धि होति चित्तपस्सद्धि होति कायलहुता होति चित्तलहुता होति कायमुदुता होति चित्तमुदुता होति कायकम्मञ्ञता होति चित्तकम्मञ्ञता होति कायपागुञ्ञता होति चित्तपागुञ्ञता होति कायुज्जुकता होति चित्तुज्जुकता होति सति होति सम्पजञ्ञं होति समथो होति विपस्सना होति पग्गहो होति अविक्खेपो होति ये वा पन तस्मिं समये अञ्ञे पि अत्थि पटिच्चसमुप्पन्ना अरूपिनो धम्मा इमे धम्मा कुसला ॥ fol. **कु** recto, l. 2. See also Gogerly, in the Journal of the Ceylon Branch of the Royal Asiatic Society, vol. i. part 1, p. 11; and Codd. Orient. Havn. i. p. 43 f.

R. 15. 149.

34 palm-leaves, 17 inches by 2; Singhalese character; good plain writing. Date about the beginning of the present century.

The *Brahmâyusutta* (fol. 1-23, 7 lines in each page) and *Sâleyyasutta* (fol. 24-34, 8 lines), two of Buddha's discourses, belonging to the great collection called Majjhima-nikâya (i. 5, 1, and ii. 5, 1). A translation of the whole of the former, and of passages from the latter, may be seen in R. Spence Hardy's "Manual of Budhism," pp. 370 ff., 465, 471.

The Brahmâyusutta begins: एवम्मे सुतं। एकं समयं भगवा विदेहेसु चारिकं चरति महता भिक्खुसंघेन सद्धिं पंचमत्तेहि भिक्खुसतेहि। तेन खो पन समयेन ब्रह्मायु ब्राह्मणो मिथिलायं पटिवसति जिण्णो वुड्ढो महल्लको अद्धगतो वयो अनुप्पत्तो वीसंवस्ससतिको जातिया तिण्णं वेदानं पारगू सतिघण्डुकेटुभानं साक्खरप्पभेदानं इतिहासपञ्चमानं पदको वेय्याकरणो लोकायतमहापुरिसलक्खणेसु अनवयो॥

The Sâleyyasutta begins: एवम्मे सुतं। एकं समयं भगवा कोसलेसु चारिकं चरमानो महता भिक्खुसङ्घेन सद्धिं येन कोसलानं साला नाम ब्राह्मणगामो तदवसरि॥ अस्सो सुखो सालेय्यका ब्राह्मणगहपतिका समणो खलु भो गोतमो सक्यपुत्तो सक्यकुला पब्बजितो कोसलेसु चारिकं चरमानो महता भिक्खुसंघेन सद्धिं सालं अनुप्पत्तो॥

The text of both Suttas is twice given, each sentence being parsed.

R. 15. 150.

361 palm-leaves, 22 inches by 2; 5 lines in a page; Cambodian character; most beautiful writing of recent date. Foll. 266-68 are wanting, as well as the latter part of the MS.

Milindapañho, a storehouse of information on the doctrines of Buddhism, which are conveyed in conversations between Nâgasena, a Buddhist priest, and Milinda, king of Sâgala. Numerous extracts from this important work are contained in the late R. Spence Hardy's "Eastern Monachism," and "Manual of Budhism." An edition of the Pali text, from four MSS., accompanied by an English translation, is preparing for publication by Mr. V. Trenckner, of Copenhagen.

Begins :

मिलिन्दो नाम सो राजा सागलाय पुरुत्तमे
उपगच्छि नागसेनं गङ्गावयथसागरं ॥ १ ॥
आसज्ज राजा चित्रकथी उक्काधारं तमोनुदं
आपुच्छि निपुणे पञ्हे ठानाठानगते पुथु ॥ २ ॥
पुच्छा विसज्जना चेव गम्भीरत्थुपनिस्सिता
हदयंगमा कण्णसुखा अब्भुता लोमहंसना ॥ ३ ॥
अभिधम्मनयोगाळ्हा अत्थजाला समुट्ठिता
नागसेनकथा चित्ता उपमेहि च ठापिता ॥ ४ ॥
तत्र ञाणं पणिधाय हासयित्वान मानसं
सुणाथ निपुणे पञ्हे तं सुखाय भविस्सति ॥ ५ ॥[1]

The MS. has the peculiarity of all Cambodian Pali MSS. that have fallen under my notice, viz., great beauty of execution at the expense of correctness. It breaks off at the end of the first Vagga of the Upamapañha.

R. 15. 151.

20 palm-leaves, 20 inches by 2½ ; Singhalese character of the second half of last century ; 9 lines in a page.

Hattanagallavihâravaṃsa, history of the temple of Attanagalu in Ceylon, from the time of Ṣrî Sanghabodhi (A.D. 234) down to Parakkama III. (1266-1301), in whose reign the book was probably written. It was translated into Singha-

[1] Various readings found in Mr. Trenckner's MSS. : v. 1, a, *sâgalâyaṃ ;* b, *upagañchhi ;* v. 2, a, *chitrakathiṃ ;* b, *apuchchhi* and *puthû ;* v. 3, a, *gambhîratthâ ;* b, *abbhuta ;* v. 4, a, *abhidhammavinayogâḷha suttajâlasamatthitâ ;* b, *opamehi nayehi cha ;* v. 5, a, *tattha ;* b, *suṇotha ;* v. 6, *kankhâṭhânavidâlane.*

lese in the reign of Bhuvanekabâhu, in the year 1382. An English translation, by Mr. J. d'Alwis, was printed at Colombo in 1866, with valuable explanatory notes and an introduction.

The MS. contains the whole of the Singhalese version, in eleven chapters, in which, however, but few of the Pali verses, with their Singhalese translation, are interspersed. After the opening passage in Singhalese (translated by d'Alwis, p. clxxvi) these verses follow:

लोकुत्तराय हदया बलमञ्झिकाय पञ्ञासिनो मतिदसाय जिनप्पदीपो
मोहान्धकारमखिलं मम नीहरन्तो निच्चं विभावयत चारुपदत्थरासिं ॥
लंकाभिसित्तवसुधाधिपतीसु राजा यो बोधिसत्तगुणवा सिरिसंघबोधि
तस्सातिचारुचरिया रचितामुखेन वक्खामि हत्थवनगल्लविहारवंसं ॥

The next Pali text that we come upon is verse 5:

वज्जान सत्तुचरणं कमनभ्भसब्भमानन्दिना सुमनकूटसिकुच्चयन
उस्सापिता विजयकेतुमतञ्जिकेव सुञ्ञोव चाकुवनद्दी यमसंकरोति ॥

TAMIL MANUSCRIPT.

R. 15. 152.

30 palm-leaves, 14 inches by 2; 7 to 9 lines in a page; Tamil running hand. Date about the beginning of the present century.

A Christian Catechism, in twelve sections *(pirivu)*. From the bad spelling throughout it appears that the copy was written down from dictation by one of Mr. Mead's catechists, whose name is inscribed in it.

R. 15. 153.

The आदिग्रन्थ *Ādi-Granth,* literally *Πρωτο-βιβλιον,* or First Sacred Book of the Sikhs, compiled near the close of the 16th century of our era, by the fifth of their ten successive pontifical leaders, ARJUN-MAL. It comprises the devotional and didactic poems of himself and his four predecessors, viz., NANAC, the founder of the sect (born in the Lahore country, A.D. 1469), GURU-ANGAD, AMAR-DĀS, and RAM-DĀS: together with the supplementary treatises of thirteen other religious teachers (one of whom being a woman causes them to be enumerated by the Sikhs as 12½), all included by him in this Proto-biblion.

The work is written in the mixed Hindoi dialect of the Penjāb (or Pentapotamia Indica, as Lassen terms it), and in that peculiar form of the Devanagari character which they call Gurumukhi.

This fine copy, consisting of 840 leaves, exclusive of an ample table of contents that occupies 23 separate leaves, preceding the others, was taken by the late Colonel Wallace King, among the spoils of a martial Guru, or teacher, in the late war, who used this Bible, as the Colonel calls it, for the consecration of the *názárs,* or tributary presents made to him, and for reading to himself and his followers.

The above table of contents gives a minute enumeration of the books, chapters, and sections, that occupy from fol. 1 to fol. 715 of the Ādi-Granth following: but then, instead of a like analysis of the remaining 125 leaves, proceeds to give the following chronological dates of the deaths of all their pontifical leaders but the last, i.e., including the compiler and the four that succeeded, as well as the four that preceded him. These dates I transcribe from fol 23*b.*, column 2 of the tabular part, only omitting the days and months, which are there minutely assigned to each, after the Sanskrit year (which dates from B.C. 56).

		Year of Vicramaditya.			Year of Christ.
Death of the	1st (NANAC)	संवत् १५९६[1]	i.e. 1596,	answering to	1539
„	2nd (GURU-ANGAD)	१६०९	1609	„	1552
„	3rd (AMAR-DĀS)	१६३१	1631	„	1574
„	4th (RAM-DĀS)	१६३८[1]	1638	„	1581
„	5th (ARJUN-MAL)	१६६३[1]	1663	„	1606
„	6th (HAR GOVIND)	१७०१	1701	„	1644
„	7th (HAR RAY)	१७१८[1]	1718	„	1661
„	8th (HAR CRISHNA)	१७२१	1721	„	1664
„	9th (TEIGH BAHADUR)	१७३२	1732	„	1675

The death of the compiler, thus nearly contemporary with the Gunpowder Plot in England, was a tragical one, and arose from his care for the purity and perfection of his work. A Hindu of the military caste (Xetriya), named Dani-Chend, who had enrolled himself among his zealous adherents, was exasperated at the rejection from a place in this Ādi-Granth of a theological poem of his own, which ARJUN-MAL thought unworthy, on account of some polytheistic passages in it, to be associated with the writings of NANAC and other severe asserters of the Divine Unity. In consequence of this man's influence with the Mahometan governors of the Penjab, the pontiff ARJUN-MAL was thrown into prison, and either died from the severity of the confinement, or, according to other accounts, was put to death, A.D. 1606. And it was in bitter resentment at this fate of their venerated chief that the Sikhs first took arms against their oppressors, under his son and successor, HAR GOVIND. This sixth pontiff,[2] therefore, posterior to this Proto-biblion,

[1] These four numbers are erroneously written in the MS. with ८ (8) for the centenary digit, instead of ५, ६, or ७, i.e., as if they were 1896, 1838, 1863, and 1818 respectively. The error, evidently arising from the transcriber's habit of writing the years of the current century (and therefore indicating the MS. to have been written in the 19th century of Vicramaditya, between A.D. 1743 and 1843), is sufficiently indicated by the other numbers which are all accurately written, except for the omission of the cipher in the second date, 1609. But they all admit of verification.

[2] It is said that Har Govind was also the first that allowed to the Sikhs the

commenced the process by which a quiet philosophical sect, addicted (as they appear in their book) to eclectic borrowing from the monotheistic writings of Mahometans, as well as the Vedantic school in Brahmanism, were transformed into an armed body of fierce religionists, breathing vengeance against all enemies of their system, whether Hindu or Musulman, but especially the latter.

This transformation was in progress during the desultory contests that were maintained under the 6th, 7th, and 8th leaders, who died tranquilly; but it was completed by the event of the last date, which is, like the fifth, a tragical one: when TEIGH BAHADUR, after being persecuted by the agents of the Moghul emperor, was dragged from his retreat at Patna to Delhi, and executed either there or at Gwalior, by order of the merciless Aurung-Zeib. His son GURU GOVIND, the last and the most formidable of the ten pontifical leaders, devoted himself to avenging his father's death, and formed extensive plans for the independence of the Sikhs. In his first wars, described by himself in the book called दशमपादशाह का ग्रन्थ *Dasama Pādshāh kā Granth*, i.e., "The Book of the Tenth King" (a book venerated by the warrior Sikhs equally with the First Book itself), he was eminently successful. But he experienced signal reverses afterwards from the Moghul Empire, still in the fulness of its power, though its brightest days were past; and his later years, after these reverses, are strangely enveloped in mystery and fable. This is one reason why the above list of dates, and others equally or more minute, that have been annexed to the Indices of the Ādi-Granth, do not give the year, month, and day of *his* death, as they give those of all his nine predecessors, though the Indices are evidently transcribed long after that event. But there is, probably, a further religious reason for the omission. An old prophecy current among the Sikhs, which expressly limits the number of the pontifical sovereigns to ten, beginning with NANAC, while it forbids

eating of the flesh of all animals, excepting only the cow. Before this the followers of Nanac had resembled the stricter sects of Hinduism, in abstaining rigorously from slaughtering animals and feeding on them.

them to consider any one as successor to GURU GOVIND, would make them unwilling to appear to confess that their religious history was closed, by assigning a limit to him as to the others: and in their troubled history since they have been wont to consider their last and most warlike Master[3] as still in a manner present with them, and leading their hosts.

The present political position of the Sikhs dates from a period subsequent to the disappearance of their last pontiff by a full century, viz., the foundation of the independent Sikh sovereignty at Lahore, A.D. 1805 by Runajit Sinha (Runjeet Sing), who was born in 1780 and died within the last fifteen years.

Some extracts from this book, enough to give an idea of the style and character, may be seen in the sketch of the Sikhs by Brigadier-General Malcolm (afterwards Sir John M.), inserted in the eleventh volume of the Asiatic Researches of Calcutta, before Runjeet Sing's power had attracted any attention there or in England.

Besides this copy, now among the treasures of Trinity College, Cambridge, I believe there are but two others of the Ādi Granth in this country, viz., those numbered 231 and 2868 in the East India Company's Library, at Leadenhall-street, the gift of the late eminent Orientalist, H. T. Colebrooke.

W. H. MILL.

The above description of this MS. was written by the late Dr. Mill, Regius Professor of Hebrew in the University of Cambridge, in the year 1852. It has been thought worth while to print it in full.

[3] As Guru (गुरु) denotes in Sanscrit and all other Indian languages a religious Preceptor or Master, so does the correlative term Sīkh or Sīxya (सीख्य) denote a Disciple. The very name of the Sikh nation thus bears witness to the original character of their community. At Patna, in the very heart of Hinduism, the spot where Guru Govind was born has been marked by the erection of a Sikh college, where the principal academical observance, as I have witnessed, is the loud recitation of his religious poems in the Dasama Pādshāh kā Granth, as well as of those of his earlier predecessors in the Adi-Granth.

INDEX.

[1] These chapters have been extensively extracted by the compiler of the Matsyapurâṇa.

P. 9, l. 1, *read* Nârâyaṇa. P. 13, l. 21, *read* Anubhûti. P. 16, l. 1, *read* Gaṇapâṭha. P. 42, l. 10, *read* Divâkara. P. 52, l. 6, *read* nâthâ. P. 57, l. 26, *read* ghripadma. P. 64, l. 23, *read* manasâdevyutthânam.

STEPHEN AUSTIN, PRINTER, HERTFORD.